

Christian Herald

JANUARY • 1954



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For Worthy Projects!**

These lovely spiritual remembrances are decorated with a picture of your church fired in beautiful, permanent ceramic colors. You may choose either single color or multi-color design and select from a variety of plate styles and border patterns, all decorated in 23 Kt. Gold.

Groups throughout the nation raised approximately \$750,000 in 1953 through selling keepsake plates. Many have written us expressing their pride and pleasure in these plates and telling of their success in raising money for worthwhile causes. Plates are ideal to commemorate anniversaries and special events and for sale at bazaars or by church circles and Sunday School classes.

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WORLD WIDE ART STUDIOS

P. O. Box 102, Covington, Tennessee

Please send me illustrated folder and price list.

I am interested in special Easter offer for those desiring pre-Easter delivery of plates yes no

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Name of Church _____



WORLD WIDE Art Studios

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Covington, Tennessee**

Your beautiful cards are just what my friends are looking for

MRS. BERGMAN
NEW HAVEN, CONN.



All Occasion Assortments



NO WONDER FOLKS

Make Good Money!

In Spare Time...Without Taking A Job or
Putting in Regular Hours...And WITHOUT EXPERIENCE!



Artcrest Gift Wrapping



New Ideas in personalized and decorated Stationery, Correspondence Cards, etc.



Cards That Do Things...more, pop-up, contain magical surprises!

If your church,

club or organization needs money and wants a quick easy way to raise funds all year 'round—write us, giving your name, the name and address of organization, and name of person in charge of fund-raising. By return mail we will send our valuable guide for groups, "The Doebla Money-Raising Plan," together with sample kits, on approval.



Amazing New Toy-cards for Children...each has a real toy!

How Folks Just Like You Earn Extra Money Easily



20 Boxes in 2 Hours' Time

"I'm thrilled with the beauty of these cards and so are my customers. I have now sold about 20 boxes...in about two hours."

—Bernice Johnson, South Dakota

\$40 Worth in Half a Day!

"I received orders for \$40 worth of cards in 4½ hours. The earnings have obtained for me a nice automatic ironer and many useful things for our home."

—Mrs. J. H. Powers, Jr., Kentucky



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"The best thing I've ever done was to send for your samples. My friends and I thought they were really beautiful. I don't consider this work at all."

—Mrs. A. J. Hoag, New Jersey

Makes Over \$200— Buys China Set

"Bought beautiful 100-piece China set. Now I can set a beautiful table and say that Doebla cards paid for them."

—Mrs. E. Dietze, Mo.

HERE'S a friendly way to make a fine income, spare-time or full-time! All you do is SHOW lovely new Doebla All Occasion Greeting Card Assortments, Stationery, and Gift Wrappings to your friends, neighbors or co-workers.

These assortments are so exceptionally beautiful that folks are happy to give you big orders. Their exquisite designs, glowing warm colors and rich looking novelty features delight all who see them. NO EXPERIENCE IS NEEDED — our Free Book shows you how even beginners make money right away. You make up to 60¢ on each box.

You Make Money—and Friends, Too

Everyone in your community sends out greeting cards of all kinds throughout the entire year. That's why it's so easy to make good money and new friends, merely by showing something that everybody wants—and buys anyway.

Yours for Free Trial—Everything You Need to Start Earning Immediately

Mail Free Trial Coupon NOW—without money. We will send you everything you need to begin earning money right away. Lovely sample assortments on approval. Complete details about excellent profits. Free samples of the new "Name-Imprinted" Stationery. If friends don't "snap up" these bargains—ask for more—return approval boxes at our expense. Don't miss this chance to make friends and extra money—mail coupon NOW. **HARRY DOEHLA CO., Studio C-21, Nashua, N. H. (or if you live west of the Rockies—mail coupon to Palo Alto, California.)**

Mail Free-Trial Coupon—Without Money or Obligation

FREE BOOK

This valuable new book shows easy ways for any beginner to make money! It is filled with practical help, showing how others are finding it simple to make friends and money in this field (without the slightest bit of previous experience) and how you can, too.

HARRY DOEHLA CO., Studio C-21, (Palo Alto, Calif.)
(If you live East of Rockies, (Nashua, N. H.)
address Nashua Office)

Please rush me—for FREE TRIAL—sample box assortments on approval, money-making plan. Also send Free Stationery Samples, and Free Book, "How to Make Money and Friends—Showing Doebla Greeting Cards."

Name.....

(Please Print)

Address.....

City..... State.....

Please state Zone No. (if any)

All in the Family

Betty Peckham (whose offpage name is Mrs. Howard Coleman Imhoff) is shown with her husband as they "think up some ideas for our greeting card business." Her



fifth book (one made mention of "Mont Lawn," where she was once a counselor) was published in November, and she is "expecting" a sixth in the spring. Hobby (besides "giving and taking," p. 30) is hooking rugs.

Fred H. Wight took time out, after 25 years in the ministry, to go back to school. Result: a thesis dealing with Oriental manners and customs that help to throw light on the Bible. The thesis became a book, "Manners and Customs of Bible Lands," and second-place winner in the Moody Press Christian School Textbook Contest. One offshoot of this research is the helpful piece on page 88.

Leslie Gordon Barnard (*All-Expense Tour*, p. 20) sold a short story when he was 11, and never recovered. "For a good many years now," he has sold to most of the leading periodicals in Canada and the United States. The *Montreal Star* called him "the dean of Canadian short story writers," when it announced, last September, that he had won the Coronation Medal offered by Her Majesty, Queen Elizabeth II to honor outstanding achievement in Canadian literature.



Chester H. Dibble, when it announced, last September, that he had won the Coronation Medal offered by Her Majesty, Queen Elizabeth II to honor outstanding achievement in Canadian literature.

Chester H. Dibble, for 25 of his 46 years, wanted to write. But he was too busy being a bank teller (Alliance, Ohio), Sunday-school superintendent (Lutheran) spare-time farmer (R.F.D. #3), and foster father to get around to it till now. *Those New Year's Resolutions* (p. 22) is his fourth acceptance.

February's contents are destined to be quoted profusely, from *Pastor of Troubled Souls*—the inside story of the immensely successful Dr. Norman Vincent Peale—to the controversial *My Home Against the Church*, a mother's revolt against the increasing number of church "activities" that keep her family continually on the go and continually separated. Inspiration, information and indignation!

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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JANUARY, 1954

ARTICLES

| | |
|---|-------------------------|
| The Soloist | Ruth C. Ikerman 6 |
| Now Everybody's Getting Scared! | Roy Norr 17 |
| The Town They Kicked Out of Canada | Richard L. Neuberger 19 |
| Those New Year's Resolutions | Chester H. Dibble 22 |
| Prayer à la Carte | J. Alvin Kugelmass 23 |
| Service and Self-Understanding | J. C. Penney 24 |
| Bare Bough But New Leaf | Faith Baldwin 25 |
| I Played the Rests | Roy L. Smith 27 |
| My First Visit to the Holy Land | Daniel A. Poling 28 |
| My Hobby Is Give-and-Take | Betty Peckham 30 |
| A House for God | Glenn H. Asquith 37 |
| Does Your Church Make You Think of God? | C. Harry Atkinson 39 |
| Use Your Audio-Visuals | Mrs. Jesse M. Bader 42 |
| He Teaches Ushers Their Business | Carroll Thompson 48 |
| Shepherd Life in Eastern Lands | Fred H. Wight 88 |

FICTION

| | |
|----------------------------|--------------------------|
| All-Expense Tour | Leslie Gordon Barnard 20 |
|----------------------------|--------------------------|

SERMON

| | |
|-----------------------|---------------------------|
| Consolation | George Arthur Buttrick 31 |
|-----------------------|---------------------------|

REGULAR FEATURES

| | | | |
|--------------------------------------|----|---------------------------------|----|
| Questions and Answers | 4 | Daily Meditations | 62 |
| 'I Remember' | 8 | Woman's Place | 70 |
| News Digest | 10 | Sunday School Lessons | 76 |
| Editorials | 16 | Book Reviews | 84 |
| Visual Aids for the Church | 52 | The Spice of Life | 93 |
| Church Building Questions | 57 | Motion Pictures | 94 |
| Children's Page | 61 | Back Talk | 96 |

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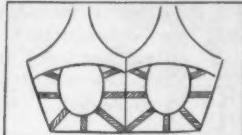
CHRISTIAN HERALD

LARGE BRA women: Any Bra FREE

to new members of the "GLAMOR-MOLD" BRA CLUB

New "live-action" molding feature shapes large bust into more attractive youthful smaller lines instantly!

Choose your FREE bra from any of these beautiful "Glamor-Mold" Bras to fit and flatter your individual figure type. All have the amazing new "live-action" design which shapes large bust into smaller, attractive, youthful lines.



In sizes 34 to 60
Nude, White, Black

Good news for every large-bust woman! After years of research, the Glamor-Mold Bra Club has now perfected an amazing, entirely NEW bra design! Almost like magic, by an entirely new principle, it molds the large, spread-out or sagging bosom into more attractive, youthful, smaller lines—immediately.

Prove to Yourself How the Inner "Live Action" Design (Pictured Above) Molds a Youthful, Smaller Bustline!

Prove it to yourself, in front of your own mirror . . . right now! Firmly cup either breast in your hands. Then, by flexing your fingers, lift and gather and mold your bosom into the smaller, youthful shape you desire. This is a demonstration of the glorious "live action" principle built inside the cups—only this design does it better, easier, smoother and naturally!

DIETING FOUND TO BE OF LITTLE HELP

Some of our members used to try dieting, only to find that the bosom lost less weight proportionately than the rest of the body. And when the bosom loses weight, the breast muscles and skin tissues often become loose, flabby and crepey.

ORDINARY LARGE BRAS FOUND TO DO LITTLE FOR THE LARGE BUST

To help remedy this situation, we worked out the sensational new "Glamor-Mold" Bra, with amazing "live action" design. This wonderful new type bra is flexible and adjustable enough for every large-bust problem. Fleshy back and shoulders are taken in, streamlined! It helps many women look 10 years younger, enables them to wear exciting, form-fitting clothes and playclothes . . . and really enjoy life! It's firm, confident support and bewitching separation are unequalled by many costly custom-made bras selling for \$10-\$25. And it is so comfortable, so light, so thrillingly feminine, made of perfectly gorgeous fabric which washes and dries like a dream!



Many ordinary bras don't give enough support to large, sagging bust caused by weak muscle structure. With "Glamor-Mold" Bra, her glamorous bustline permits her to wear youthful smart-style clothes and go places.

YOUR BENEFITS AS A TRIAL MEMBER OF THE EXCLUSIVE "GLAMOR-MOLD" BRA CLUB

3. You receive right away, absolutely FREE, with your first selection, any one of these thrilling "Glamor-Mold" Bras. Choose any style and color you wish as your FREE gift and any style and color you wish as your first selection, at the amazingly low price specially enjoyed by Club members. On each same day, if you prefer.

Improved Molding Features for Large Bust for LESS than Most Ordinary Bras!

2. Club membership guarantees that you can always obtain without delay the exact sizes, styles and colors of "Glamor-Mold" bras with the live-action feature to flatter your individual large-bust problem. No disappointments due to limited size and style selections in the stores! And you always enjoy the money-saving Club prices—every bra selected by you costs only \$2.98. If you return it to \$2.98. By eliminating middleman profits and store overhead, the Club makes possible these sensational bargains in quality brassieres.

Wide Selection for Every Dress and Season!

3. No obligation to make frequent purchases. Each season

2 BRAS—VALUE ABOUT \$15.00 FOR LESS THAN \$3

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Rush my FREE GIFT of specially designed "Glamor-Mold" Bra, for my individual figure in style checked in left-hand column below. Also include as my first selection the style checked in left-hand column. Within 10 days I will return price of this one selection and agree to accept only 3 more bras in an entire year—will limit returns to one a month and my membership will be canceled. Also send my FREE Course in Beautifying the Large Bust—mine to keep in either case.

| Free Gift (Check one ONLY) | Size | Color | Style | First Selection (How Many) | Size | Color |
|----------------------------------|------|-------|-------------|-------------------------------|------|-------|
| | | | X105—\$2.98 | | | |
| | | | X206—\$2.98 | | | |
| | | | X307—\$2.75 | | | |
| | | | X408—\$2.75 | | | |

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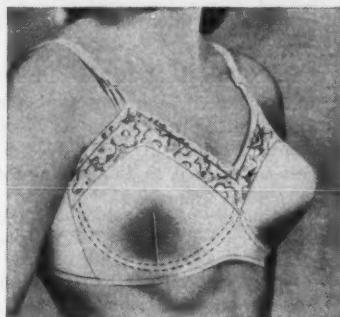
Zone . . . State . . .

Check here if you wish to save postage by enclosing price of first selection now.

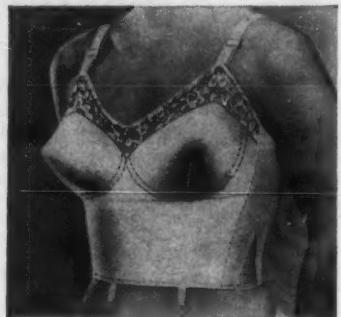


Style X105. Long-Line Built-Up Shoulder for fatty back and shoulders. New Scientific Midriff Feature to flatten bulging stomach. Also girdle attachment hooks. To members only \$2.98.

Style X408. Bandeau with Built-Up Shoulders. Reliable support for figure with any large bust problem, fatty back and shoulders, without bulging waistline. To members only \$2.75.



Style X307. Bandeau with Adjustable Straps for figures with stomach and shoulders that are not too fatty. To members only \$2.75.



Style X206. Long-Line Adjustable Shoulder Straps. For women whose shoulders aren't too fatty. New Scientific Midriff Feature flattens bulging tummy. Also girdle attachment hooks. To members only \$2.98.

we send you a beautifully illustrated preview catalog of the latest "Glamor-Mold" bra creation selected by our bra stylists for the season. In that catalog you will also have many alternate choices in bras for every dress and occasion—slimming shoulder straps, built-up shoulders, long-line bra, bandeau, bras, adjustable shoulder-strap bras, lace and ultra-feminine styles.

Additional FREE Bras!

Most women buy more than four bras a year anyway, because changing your bra regularly makes it wear longer, retains its shape and looks better. But you will not have to accept a bra each season! If you decide you don't want the current season's bra selection, you may choose any other bra style from the catalog or reorder any style you like. You may cancel your membership at any time and send any bra at all. You accept only the bras you want—and pay after receiving them. After your first selection and free gift, you may accept as few as one bra in a full year! After that you may cancel your membership if you wish. But, if you remain a member you receive ANOTHER FREE BRA for each four additional bras you select.

SEND NO MONEY! Mail FREE-GIFT Coupon NOW!

Just imagine! A chance to get valuable FREE GIFT Bras—and big money savings on the world's very finest "Glamor-Mold" Bras which mold your large bust into smaller, more attractive youthful lines. All perfectly wonderful creations of fine quality fashion-tested fabric, design and color! You'll compare them to \$10-25 custom designs—but you actually pay only \$2.75 to \$2.98, plus occasionally receiving bonus bras FREE.

Don't send any money! First, you must be delighted with your FREE-GIFT Bra and your first selection or simply return them and pay nothing and your membership will be canceled! But our Trial Membership Rolls are filling fast. Be sure to fill in FREE-GIFT coupon and mail TODAY!

FREE Home Course for Beautifying the Large Bust—if you act now

To help your new bras look their best on you learn exactly what to do for your personal large-bustline appearance whether your bust is sagging, spread-out or extra-large. Step-by-step tested instructions by noted medical and fashion authorities. Includes priceless guidance in: Simple Illustrated Scientific Movements; What Causes Bust to Appear Larger; How to Make Bust Appear Smaller; Structure of the Bust Illustrated and How It Works; Figure Proportion Charts; Correct Bust sizes for Your Height and Weight. And other inspiring methods of improving your large bustline. All yours FREE whether you keep bras or not—if you mail coupon NOW!

DOCTOR
ANSWERS YOUR QUESTIONS

POLING

Attack on Billy Graham

• I enclose what is, to me, a shocking advertisement appearing in our Detroit newspapers. It is signed, as you will note, by the "Churches of Christ" and is a severe attack on Billy Graham, his doctrines and his evangelistic campaign. Surely these churches are not the Disciples of Christ or the Christian Church, which I have loved from my boyhood?

MICHIGAN

M. H.

They are not, I, of course, think that the advertisement is shocking. It is tragic indeed that Protestant Christians cannot unite in a Billy Graham campaign, but it is even more tragic when any Protestant church attacks Billy Graham in the manner of this super-tragic advertisement.

"From Here to Eternity"

• I have just had the sickening experience of seeing "From Here to Eternity." Now I feel that I never want any more boys to go into such a disgraceful outfit. Surely it is time for parents to wake up and refuse to send their sons to be thus persecuted and contaminated for the excuse of "defense." I should have followed CHRISTIAN HERALD's approval of good movies.

OHIO

(Mrs.) C. M.

In reviewing the evil book from which the picture was made, I said that, in my opinion, the novel would hurt national defense, that it would destroy home morale. This letter illustrates what I meant and confirms what I said.

Song of Solomon

• Should the "Song of Solomon," which is an Eastern love song and very beautiful, be in the Holy Scripture?

IOWA

J. S. E.

It is there! Certainly, I would not begin the process of abridging the Bible by taking it out.

Misguided "Theologian"

• We have a young man in our community who after a six-weeks course in a small Bible school has started a church. He denies the teachings of all others and says that they who be-

long to "denominations" are doomed for hell. There is, of course, much more than I have put into this letter. He won't even associate with anyone who is not "saved." He unites with no services of other churches. What do you think?

OHIO

(Mrs.) W. F.

I am almost too dizzy to think. But from reading the letter which accompanied the question, I certainly would not want to go to any Heaven that this brother has under lock and key.

Treatment of In-Laws

• Don't you think that the ridiculing of in-laws is overdone? If Christians cannot learn to live with in-laws, how can they learn to live with others or even with themselves?

OREGON

E. M. P.

I think that ridicule is overdone whenever done, period. My own in-laws have been so wonderful that I resent even the so-called phony in-law story. Of course, when in-laws become social outlaws—well, that is different!

Monthly Book Reviews

• I will appreciate being advised of how you find time to read the very large number of books—thirty-seven this month—in your monthly "New Books" columns. Do you actually see them?

MICHIGAN

J. L. Y.

I actually see them, see and review every book whose reviews appear under my name. Frankly, books are with me all the time. They travel with me across continents and around the world. Not all books get the same time and attention, however.

Emblem for Protestants

• Do you not think that Protestants should have some design for a pin emblem? Catholics wear the Cross. It seems to me we should have a witness for our faith.

NEW YORK

(Mrs.) G. P. H.

Many Protestants also wear the Cross—indeed, millions of them—and I do not know of any other sign or insignia that would be more appropriate. After all, the Cross belongs to all Christians.

Form for Funeral Services

• Where can I get a form for funeral services, and how can good music be provided where there are no local singers?

ILLINOIS

(Mrs.) R. W. B.

Forms for funeral services are found in any minister's manual, and they are published by every religious publishing house including, of course, your own denomination. Why not use records where local singers are not available? The record player could usually be concealed.

"The Wreck of the Titanic"

• Can you tell me where I can get a copy of the book, "The Wreck of the Titanic"? It seems to be out of print.

NORTH CAROLINA (Mrs.) J. W.

Has any reader of this column the answer to this question? Twentieth Century-Fox made a picture recently, called "Titanic," which may have been based on this book.

Meaning of "Maundy"

• What does the word "Maundy" mean? I know what Maundy Thursday is and what it celebrates, but I would like to know just what the word means.

ILLINOIS

(Mrs.) C. K.

"Maundy" is from the old French "mandé" and from the Latin "mandatum": command.

Easter Communion

• Do you think Easter an appropriate time for Communion? Why not celebrate the glorious resurrection instead of commemorating the crucifixion and death on the cross?

IOWA

A. H. D.

Why not both?

Tennyson's Faith

• What was the religious faith of Alfred Lord Tennyson?

PENNSYLVANIA

J. M. A.

England's poet laureate, Alfred Lord Tennyson, was a Protestant and a member of the Anglican Church, the Church of England.

Minister's Marriage to Divorcee

• If a preacher who is divorced marries a divorced woman, is the church justified in asking for his resignation? Should he be allowed to take another church?

MISSOURI

B. A. S.

I cannot standardize an answer for these questions, because I do not know the particulars. As to Ecclesiastical Law, the church and denomination to which this minister belongs is competent to, and must, make the decision.

Most Unusual Contest Ever Presented—Absolutely Nothing to Buy

to
fabulous

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Free Trip for 2

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and FAMOUS ROYAL HAWAIIAN HOTEL

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2ND PRIZE Complete home workshop! The nationally advertised Shopmaster Universal Tool.

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4TH PRIZE THROUGH 10TH PRIZE Shopmaster's new 20" Jig Saw with self-contained motor, retail price: \$39.95

40 OTHER PRIZES FOR A GRAND TOTAL OF FIFTY PRIZES IN ALL

PLUS \$7500 worth of revolutionary New Maico hearing aids for the nominees of Contest Winners.

\$500.00

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for Winner**

Get the signature of your local Maico hearing aid dealer on your entry. If you are a winner, you will receive a \$500 bonus, spending money in cash, in addition to the round trip to Hawaii. This is a bonus prize. Just stop by at your nearest Maico dealer and have him write his name on your entry.

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Miraculously led to Christ in 1892, Rabbi Leopold Cohn, of blessed memory, found the true Messiah. From a synagogue in the heart of European orthodoxy, he was plunged into the world's largest Jewish Ghetto in New York City.



Ex-Rabbi Leopold Cohn
1892-1937

USED OF THE LORD

There in the midst of struggle and scorn he gave himself to establish this work. The American Board of Missions to the Jews, Inc., which has come to be one of the largest and most far-reaching of Jewish missionary undertakings in the world. Its official publication, THE CHOSEN PEOPLE, is edited by Joseph Hoffman Cohn, son and successor of the founder. It tells faithfully of the persecutions, hard work and glorious victories experienced in the thrilling work of this Mission. You will be blessed as you read from month to month these reports of divinely-guided results.

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For only \$2.00 you may receive THE CHOSEN PEOPLE for 1 year and also a copy of the life story of Ex-Rabbi Leopold Cohn with a dozen assorted leaflets on the Jewish question. And remember, your money back if you are not satisfied. Mail coupon below now.

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THE SUNDAY SCHOOL TIMES CO.
Box 177A - - Philadelphia 5, Pa.



ILLUSTRATOR:
NORMAN KENYON

The SOLOIST

By RUTH IKERMAN

BECAUSE we were late at this small but crowded church along the highway, the usher took us down to the front row. There were two empty seats. But the little lady in black made no effort to move over so my husband and I could sit together.

Accordingly, I climbed over her, self-conscious in my travel-wrinkled suit, while my husband took the aisle seat. To add to my confusion my feet struck something under the pew that gave off a wooden clatter, and I sat down as quickly as I could to cover my embarrassment.

Just then, the choir rose to sing. It was to be an "arrangement" of "Sun of My Soul," the mimeographed bulletin told me, and I readied myself for the curlicues and embellishments that were sure to embroider the stirring old words and tune.

As the organ began the strains of the theme, the little lady next to me moved forward and adjusted her hearing aid. Then a smile spread across her face as she seemed to recognize the melody as an old friend.

In unison for the opening portion, the choir began to sing.

To my surprise the little lady to my right also began to sing right along with them, in the high-pitched voice I remember of my old grandmother.

My husband looked across her purple hat with the pink and white posies, and caught my eye and started to wink

at me, right out in church. Then his amusement changed into a quick tender smile as he noted the almost childish innocence of the old lady's face, gleaming with its joy in singing the next phrase, "Thou Saviour dear."

By now the choir was taking off in several directions to encompass all the harmony called for by the new arrangement, but our companion in the pew went straightforwardly and loudly on to the next assurance: "It is not night, if Thou be near."

I felt my own face blushing for her, even though, sitting up front, I could not very well turn around to see how the rest of the congregation was taking the unforeseen obligato. I became aware only of a quiet, intense congregational absorption as the thin voice came to the lines, "Oh may no earth-born cloud arise, to hide Thee from Thy servant's eyes."

I straightened up in the pew while the choir and its uninvited soloist sang on, and my foot touched again the wooden object on the floor. I bent down in annoyance for a look—and this time it was for myself that my cheeks flamed.

Of course she was singing! Why wouldn't she? When she heard the swelling strains of the organ she looked into her heart and summoned up the words she had stored long ago there.

When had she first learned of the Sun
(Continued on page 81)

GOLD MEDAL CERTIFICATES WORTH One Million Dollars

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"Isn't there something special your group needs? Equipment for the church kitchen? Swings for the nursery or playground? New gear for camp vacations? Or money for some special community project? I'm sure there is."

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Betty Crocker
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Fund offer. Remember, each certificate is worth money, and saving them can build dollars. The values of Gold Medal Certificates increase up to 50¢, depending on sack size.

*3 Easy instructions—how to mail-in and redeem—are attached to every Gold Medal Certificate. These certificates are redeemable by bona-fide organizations such as churches, clubs, charities, auxiliaries, scout groups, etc.

4 Remember, Gold Medal Flour is by far America's favorite—there are hundreds of these valuable certificates in stores near you. Be sure to get your group's share!

LOOK FOR YOUR GROCER'S GOLD MEDAL FLOUR DISPLAY OF

Betty Crocker's Friendship Fund Sacks!

"I Remember"



Edited by KENNETH L. WILSON

MY SON, I will not say to you, "This is the way, walk in it." For I do not know your way, or where the Spirit may call you. It may be to paths I have never trod, or to ships on the sea leading to unimagined lands afar, or haply, to a star! Or yet again, through dark and perilous places racked with pain and full of fear, your road may lead you, far from me, or near. I cannot guess or guide, but only stand aside. Just this I'll say: "I know for very truth there is a way for each to walk, a right for each to choose, a truth to use. And though you wander far, your soul will know the true path when you find it. Therefore, go! I will fear nothing for you, day or night! I will not grieve at all because your light is called by some new name. It matters naught to call it Star or Sun—all light is one."—*The Epworth Herald*, 1928

From Mrs. Merritt Fry, Claremore, Okla.



We go this way but once, O heart of mine,
So why not make the journey well worth while,
Giving to those who travel on with us
A helping hand, a word of cheer, a smile?
We go this way but once. Ah, never more
Can we go back along the selfsame way,
To get more out of life, undo the wrongs,
Or speak love's words we knew but did not say.
We go this way but once. Then let us make
The road we travel blossomy and sweet
With helpful, kindly deeds and tender words,
Smoothing the path of bruised and stumbling feet.

Author Unknown

From Mrs. L. E. Fox, Crisp, Mo.

The dear little wife at home, John,
She has ever so much to do—
Stitches to set and babies to pet
And so many steps for you,
The beautiful household fairy,
Filling your home with light.
Whatever you meet today, John,
Go cheerily home tonight.

Although you are worn and weary,
You needn't be cross or curt,
There are words like darts to gentle hearts;
There are looks that wound and hurt.
With the key in the latch at home, John,
Drop troubles out of sight,
To the dear little wife who is waiting,
Go cheerily home tonight.

What though the tempter try you,
Though the shafts of adverse fate
May hurtle near and the sky be drear
And the laggard fortune wait.
You are passing rich already,
Let the haunting fears take flight,
With the faith that wins success, John,
Go cheerily home tonight.

MARGARET E. SANGSTER
From Herva L. Jerolaman, Brainerd, Minn.

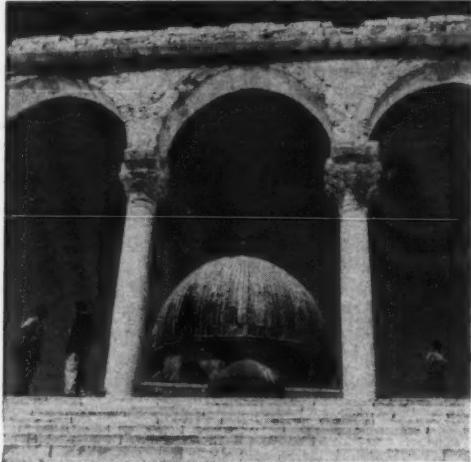


Time, like a dream, flies swiftly away,
Year after year slips by;
Life rushes on like a torrent gone mad,
With a pause now and then for a sigh.
The child softly prattles its jargon at play;
Bold youth faces tasks with jaws set;
While man in his prime accounts for his years,
With age creeping on toward regret.
Days that have fled come never again—
So make most of today, my young friend;
There are tasks to do, and goals to be won,
Today is the day to amend.

FOREST G. BYLOFF
From J. T. Steele, Indianapolis, Ind.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.

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CHRISTIAN HERALD'S
BIBLE-LAND TOUR**



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Sail from New York March 23, 1954, for 58 days of the most wonderful fellowship, inspiration and travel you ever experienced. Visit 16 countries and island groups on 3 continents, including:

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GREECE, ITALY, FRANCE, SPAIN AND PORTUGAL.**

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the scene of the first Easter Day.** ★

◀ The Mosque of Omar in the center of the old Temple area in Jerusalem on the site of Solomon's Temple.

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Address

One of several attractive lounges on the SS SILVER-STAR.



GABRIEL COURIER

interprets THE NEWS

• AT HOME •

HARRY DEXTER WHITE: Was the issue the loyalty of a man who is now an ex-President, or the veracity of a man who is now Attorney-General, or the one-time employment of a man who is now dead—or was it the 1954 elections? You saw two political parties acting more like a couple of rookies eyeing the same girl in the bleachers, than teammates determined to outpoint the Moscow Reds. If Mr. Brownell's eye had been on the ball, he hardly would have implied that Mr. Truman's patriotism was suspect. And if Mr. Truman hadn't been so conscious of that gal behind home plate, he might have looked up his facts before flailing the air with hasty and later-revised denials. The Communist threat in America is no plaything or political gimmick. It's real. It's dangerous. And it's non-partisan.

For twenty years, no matter who the Republican candidate happened to be, the Democratic party illogically ran their men against Mr. Herbert Hoover. It is just as illogical that Democrats in this election year should be pushed into running against another Mr. Hoover—this one, J. Edgar.

YEAR: Ike's second year in office is starting, and a crucial year it is. He has had twelve months of grace, twelve months of feeling his way into the job, twelve months of readying a "program." The patience of some voters has already worn thin, witness the fall elections. There are people who think that a President ought to wield a bullwhip, lashing Congress into obedience. Ike doesn't believe in bullwhips. He thinks that Congress is made up of big boys able to take care of themselves. But will his hands-off system work *this* year? One-third of the seats in the Senate and all the seats in the House are at stake. In 1952, Ike's magic name led all the rest on the ballot. This year, the boys are on their own. Being on their own in November, they're likely to strike out on their own now. Conservative Republicans will work and vote for deeper tax cuts, bigger axing on expense, repeal of anything that smacks of New Dealism. They figure that their constituents will love them for it. Liberal Republicans argue that a law isn't bad simply because a previous Administration put it

on the books. They want to expand certain benefits such as Social Security. They believe *their* constituents will go for that. All of which may make it difficult for President Eisenhower to do anything. And *that* would be bad for everybody.

If: What happens if the Democrats win Senate and House this year (as the Republicans did to produce Mr. Truman's "do-nothing" 80th Congress)? The ratios of committee membership would be reversed, for one thing. With a Democratic majority, the Democrats would gain committee members, take chairmanships. Legislation clears through these committees, and they and their chairmen have tremendous power in speeding or delaying its course. For another thing, Speaker Joe Martin would lose his job, and the perennial Sam Rayburn would likely take it up. The President would have to depend upon the Democrats (even more than he does now!) to get his suggestions hammered into law.

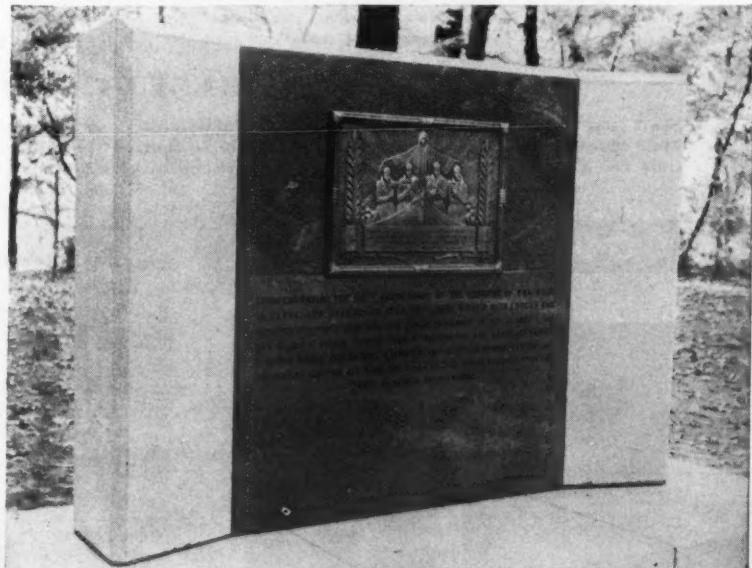
How close is the score as of this

moment? In the House, 219 Republicans, 215 Democrats, one Independent; a Democratic gain of three seats out of the 435 is all it will take. In the Senate are 47 Republicans, one Independent, 48 Democrats. Key Senate contests may tell the story. In Illinois and Iowa, Democrats are in trouble (Paul Douglas and Guy Gillette). In Michigan a Republican is in trouble (Homer Ferguson). And there may be more.

RECOGNITION: A lot of people are wondering just what Secretary of State Dulles meant when he pointed out that the Eisenhower Administration has never said it would be *forever* opposed to recognizing a Communist government in China. Few politicians use the word "forever" about anything. In fact, it's a word practically absent from the political vocabulary. Whether Communist China is to go unrecognized, world without end, is hardly the point. The point the comment by Mr. Dulles raises is this: Is the Administration considering the recognition of Red China *in the foreseeable future?*

Newswriters apparently thought that the Administration was. The *New York Herald Tribune* headlined the story: "Possible Recognition Hinted if Peking Changes Policies." What policies is Peking to change? When a thief and murderer has taken possession of a house, the only policy change that makes sense is his surrender of the house. His mere promise to stop killing policemen is hardly evidence of fruits meet for repentance.

MEMORIAL TO FOUR CHAPLAINS: Dedicated by the Cleveland, Ohio, B'nai B'rith on its 100th anniversary was this Brotherhood Shrine, granite rostrum honoring the heroic chaplains who went down to their death in World War II with the torpedoed troopship Dorchester. A bronze plaque depicts the men standing in prayer, arms linked, as the ship sank. Guest speaker at the dedication program was Dr. Daniel A. Poling, whose son Clark was among the four.



TITLE: Top CIO executive board members jumped on vice-president John Riffe, at the Cleveland convention. Mr. Riffe happens also to be a member of the International Moral Rearmament movement. When and as MRA had occasion to refer to Mr. Riffe, it identified him by title. The CIO top brass didn't like that one bit. After much discussion, they put together a resolution barring CIO officials from mentioning their connection with the CIO in their affiliations with any groups or organizations not specifically endorsed by the CIO.

But why shouldn't a man take his job, even his title, with him wherever he goes? And if he can't, either he shouldn't be going or he shouldn't have the title. As to MRA, Mr. Riffe has a right to his convictions. We doubt if anyone mistakes personal opinions for official pronouncements. Matter of fact, we doubt if anyone takes even "official" pronouncements very seriously!

COURIER'S CUES: This year it's to be cheaper to borrow money, easier to buy on installments, easier to get mortgage money with less cash down for home buyers. . . . Food cost, about the same as in '53, lower if anything. . . . Year's Savings Bond motto: "A Billion More in '54"—sales goal is one billion dollars more than four-plus billions of 1953.

It's just about time for the new President of the Philippines to drop in on us for a visit. . . . The Administration still hopes to freeze Social Security rates at present $1\frac{1}{2}$ per cent by quick Congressional action this month. . . . Good chance that gasoline may be cheaper; too much of it. . . . Another "must" for Congress this year: a way for working mothers to deduct child-care expenses. . . . Harold Stassen's Foreign Operation Administration goes out of business at midyear, but not Mr. Stassen. . . . \$1 an hour minimum wage is in the year's picture.

And to you: a New Year of adventure in this exciting and always new old world!

• ABROAD •

KOREA: Two dates to watch are January 22 and January 26. The former is the day when all prisoners who have not chosen repatriation are scheduled to receive their freedom. Will the bargain be kept? Indian Prime Minister Nehru has said the problem should be considered "afresh" if the proposed political conference hasn't materialized. But the armistice guaranteed freedom, whether or no.

On the other date, January 26, Dr. Syngman Rhee's 90-day ultimatum will be up. At the time of the armistice signing, he promised the political conference 90 days in which to unify Korea and throw out the Communist invaders.



President and Mrs. Eisenhower examine Bibles in 78 languages, a gift to the White House from the American Bible Society. At right is Society president Daniel Burke. Foreign guests at the White House will now be able to read the Bible in their own native tongues. *U.S. Photo*

That the conference didn't begin on October 28 when it was supposed to begin, doesn't matter to him. What happens January 26 if Dr. Rhee's terms are not met? He has promised to order the ROK army to resume shooting. The idea gives shivers to U. S. leaders; Dr. Rhee has proved that he doesn't talk just for the fun of talking.

And if the ROK's do fight, what does the U. S. do? Do we attempt to restrain the South Korean troops, to the extent of killing our own allies? Or do we pull up chairs and watch the battle? And what do we do when the Reds begin to push the Koreans back, advancing on Taegu? Do we fight, or make for the boats? It won't be as easy to get out as it sounds on paper—nor as reasonable. A pell-mell retreat would mean we were writing off Korea, that our dead had died for nothing. And if we join the shooting, it could be the start of a no-holds-barred war.

May God give our leaders—and Korea's leader—much, much wisdom!

TRIESTE: If we have a lion by the tail in Korea, we have at least a wildcat by the tail in Trieste. We announced our intention to let go, and created an uproar. Everybody is seeking a "formula" for settlement, part of the disputed territory going to Italy, part to Yugoslavia. Belgrade suggests a conference of Yugoslavia, Italy, France, the U. S. and Britain to work out a solution, decide who's to get what. Yugoslavia thinks that the actual port city of Trieste should be under Italian sovereignty, the rest under Belgrade. Italy wants all of Zone A and probably part of Zone B.

Maybe it's politically naive to suggest it, but why wouldn't it be smart to ask the people of Trieste where *they* want to commit their destiny?

PHILIPPINES: Ramon Magsaysay is the third President of this eight-year old Republic of 20 million people. (Manuel Roxas was first, Elpidio Quirino second.) Mr. Magsaysay's campaign issue: The mess in Manila. It carried him into

office by a landslide vote of better than two to one. He's the constitutional head of a country covering 114,000 square miles (about the size of Italy, or Arizona), spread out over 7,097 islands, eleven of them big, 7,086 little. He will hold the job for four years, have the help of a fourteen-man Cabinet plus a House and Senate.

DECISION: The world can look at Miniquiers and Echrehou, tiny islands in the English channel, and take heart! Not much, as islands go, they're mostly under water at high tide, the bigger about 200 yards long and 50 yards wide. The only valuable commodity thereabouts is fish. The islands had been claimed by both France and Britain, and now the International Court of Justice has ruled, ending the quarrel. Miniquiers and Echrehou are now indisputably British territory, the fish British fish.

When the going is slow in the United Nations, when we don't seem to be getting anywhere in Korea, when the world's statesmen talk interminably instead of getting down to brass tacks, remember Miniquiers and Echrehou, for *there* was a dispute that took 900 years to settle!

MR. ISRAEL: David Ben-Gurion has retired as Prime Minister of Israel. Age is part of it. He's 67. But his big reason is "mental strain." He says he plans to take two years off from public life, spending the time on a desert farm near Beersheba. Perhaps he will come back at the end of two years, perhaps he won't. In any case, here's a man who will go down in the history books of friend and foe alike. Born in Russia, he went to Palestine at 20. He worked in the malaria-ridden swamps of Judea and Galilee, reclaiming land everyone else thought was worthless, later studying law at Istanbul. When the first World War broke out, he sided with the Allies against the Turks and Germans. With General Allenby he fought his way back into Palestine, and stayed to argue with the British. In World War

Library of the

If he again sided with Britain, though she had just issued her famous White Paper canceling Jewish immigration to Palestine. "We shall fight the war as if there were no White Paper and fight the White Paper as if there were no war," he said. When Israel was born, it was Ben-Gurion who was drafted for leadership. As Defense Minister he secured Israel's borders.

Now the time for fighting is over. Perhaps Ben-Gurion realizes that it's a new day calling for new ways, and that somebody else may be able to win new battles by diplomacy that he could not have won with oratory and arms.

• CHURCH NEWS •

RUMBLING: Moderator John Alexander Mackay's "Letter to Presbyterians" is getting action, but not quite the kind he and the General Council of the General Assembly anticipated. The epistle has produced a rumbling within Presbyterian, U.S.A., churches that could well become the hottest potato of the church year. The nub of the matter: How far can church leaders go in speaking "for" their constituents? No one, Presbyterian or otherwise, can too rousingly resent Dr. Mackay's statement as the private opinion of one man, or as even the collective opinion of 32 members of a council. But when a moderator, or a council, or a house of bishops, or any other "hierarchical" body tells Protestant churches: "This is it, brethren—this is what you're to believe," will they take it sitting down? We shall see.

AFRICA: With embarrassment we've reported from time to time the race

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**YOUNG PICKETS FOR SUNDAY SCHOOL:** Picketing of neighborhood homes was one method used recently by pupils of the East Pasadena, Calif., Pilgrim Church Sunday school to persuade other youngsters to attend classes.

RNS PHOTO



policies of South Africa's Mr. Malan and South Africa's Dutch Reformed Church, policies that have struck the rest of the world as raving madness. So with alacrity we report the courageous and Christian stand of Dr. B. B. Keet, prominent Dutch Reformed theologian of the seminary at Stellenbosch. He told an assemblage of delegates from major Protestant churches and missionary societies in South Africa that it was time for people to be freed "from the unreasonable, not to say un-Christian, color and race sentiment from which we all suffer." Imagine the statement coming from Governor Byrnes or Governor Talmadge, and you get the force of it! Dr. Keet turned the light into dark corners where religion had taken refuge. Refuting the excuse that separate churches for whites and non-whites show a "concern for the independent development of the colored peoples," he declared that this has deceived nobody but the churchmen themselves. "Color feeling is the real reason. Color feeling has been our greatest problem."

More power to Dr. Keet! He will need it.

**NEW CHURCH:** We happened upon a news item the other day that made us glad and sad all at once. It told of a million-dollar gift church, built by a man who did not forget his hometown after he went away to the big city to seek and find his fortune. Sixty years later he came back and built a church that's just about all anyone could want. Of Colonial architecture, it seats 600, has a carillon of Flemish and English bells, includes a fellowship hall, kitchen, and three chapels for the church's

junior, primary and intermediate members. The donor even trucked in 17,000 trees, plants and shrubs for an unusual landscaping job. A beautiful church and we would not wish to underestimate the good that it may do.

Yet, there's something sobering in the fact that only *one* man will be able to say, "This is God's house and I helped to build it."

**TRAFFIC:** Regular Utah automobile inspection stickers that must be displayed from February 15 to May 15 will bear a Scripture verse. Perfect verse it is for drivers, even Christian drivers. Two of the hardest places in this world to be Christian are in front of your own family and in front of your own steering wheel. Even some humble churchmen become dictators when they step inside their front door. Let 'em slide behind the wheel of a car, and they become holy terrors. A hundred horsepower brings out the worst in us, and the Christian who can drive on unruffled after an impatient blast of horns from behind, or refrain from blasting when *he* is the one behind, is a Christian indeed.

The verse, on which Utah drivers will have no monopoly: "Therefore all things whatsoever ye will that men should do to you, do ye even so to them." (Matt. 7:12.)

**GIVING:** Reports Thomas K. Thompson, executive director of the Joint Department of Stewardship and Benevolence of the National Council of the Churches of Christ in the U.S.A. (Whew! We're worn out before we get to the point of the story!): American churchmembers are giving more money than ever before for missionary and welfare enterprises. But it's still a surprising little.

Total annual contributions (based on the giving record of 46 Protestant and Eastern Orthodox denominations in the U. S.) have risen by 8.9 per cent to a record total of nearly \$1½ billion. Benevolence giving is up 14.8 per cent. The average churchmember's total yearly contribution rose from \$38.99 to \$41.94. His contribution for benevolences went up from \$7.56 to \$8.57. For foreign missions, the average contribution snailed (*zoomed* is certainly not the word!) from \$1.38 to \$1.45. Thus broken down, none of the figures can make anyone very proud—especially that last. With \$1.45 we're trying to win the world! Communists have in 36 years grown from 80,000 adherents in a nation of 145 million people, to a place of domination in governments that control one-quarter of the earth's surface, with 5 million members outside the Communist empire itself. Comments *U. S. News & World Report*: "Communism as a revo-

It is difficult to write a definition of the American way.  
But it is easy to find good examples. Here is one:



## How to pour molasses out of a cup

The first woman who greased the cup before measuring molasses deserves a small but appropriate medal for ingenuity. Likewise, the first man who thought to tape an emergency key under his car hood. Or whoever first sprinkled salt on an icy sidewalk. Or whoever first had the happy thought to warm a knife before cutting fruitcake.

In case you think all pesky problems center around the home, try soldering the connections on a radio. Or suppose you try assembling the bits and pieces of an automatic toaster.

If you did it for a living, you'd be on the lookout for better ways of working. That's for sure. In our family, a General Electric man or woman who finds an easier way to work a tool, to tighten a belt, or pack a parcel may win the price of a new hat, or a suit, or maybe even win the price of a new car.

Our sugar bowl marked "Cash for Suggestions" has been hit for over \$4,600,000 by employees in past years. Last year, over 27,000 suggestions were accepted and rewarded. This has been going on since way back in 1922.

As we write this, an order clerk in our Schenectady plant has just won himself a tidy \$4,800. His bright idea was a better way to use copper in motors and generators. By the way, we asked him how he planned to use the money. A new well on the family farm would be first, he said. The old well ran dry.

You get something extra out of this, too. You want products that give a pedigreed performance, do more, behave better. Thousands of thoughtful people backstage add their bit to our production efficiency. And only an efficient company can hope to deliver something extra in the package.

*You can put your confidence in—*  
**GENERAL ELECTRIC**

lutionary force is turning out to be something unmatched in the history of the modern world." In the light of \$1.45, "unmatched" is an understatement!

**BY DENOMINATIONS:** Largest denominational per capita contribution to foreign missions, \$31.98, came from the Seventh-Day Adventists. Next in line were the Evangelical Mennonites, with \$27.64. Free Methodists were third with \$12.77, and Ohio Friends fourth with \$12.36. Southern Baptists gave \$1.11; Disciples of Christ, \$1.09; The Methodist Church, \$1.17; Presbyterian U.S.A., \$2.00; United Lutherans, \$.97. You can get the whole story, if you have the courage to write for it, by sending 10 cents to the National Council, Dept. of Publication and Distribution, 120 East 23rd Street, New York 10. Ask for "Statistics of Giving."

**ADVERTISING:** We heard about Salem Kirban after we had made a comment recently on those Knights of Columbus ads. Why weren't *Protestants* doing something? we wondered in print. Turned out some of them are. Kirban, a Philadelphia advertising man, has produced a series of ads sponsored by the Christian Business Men's Committee and available to local churches. Not specifically a brief for Protestantism, they are at least one group's response to K. of C. needling. And in the Dayton, Ohio, *Journal-Herald*, the Church Federation has begun taking space opposite the K. of C. spot. One recent Federation ad was headed, "What Protestants Believe." Any others?

**UNION:** This one traveled a long way to get to you! Originally appearing in a special Christian Endeavor edition of *The Protestant Herald* and reprinted in the *Lookout*, we think it's something more than a shedding of tears over spilt milk. Wrote Dr. Kelly O'Neal: "I think the greatest mistake that has been made in the recent years of Protestant history was when the major communions took C. E. out of their youth programs. Each wanted its own youth movement to carry on the work of its own denominational relationships. But Christian Endeavor belonged to all of us, and if we had tried hard enough we could have made it the means of serving the ends of all the Protestant groups. If we had done so we would have had the greatest union Christian youth movement in the world."

But we did not do so.

**IN BRIEF:** Ground has been broken for Washington, D. C.'s largest Protestant church, the First Baptist. . . . Washington is also to get the National Shrine of the Immaculate Conception (Roman Catholic), to be one of the world's ten



**PRESCRIPTION FOR PEACE:** A billboard urging daily prayer greets motorists in the vicinity of Kenmore, N. Y. This and similar outdoor religious posters are sponsored by Henel's Dairy.

largest churches. . . . Eight final steps toward union of Presbyterian, Methodist and Congregational churches in New Zealand were approved by the Presbyterian Church. . . . Lutheran congregations in the U. S. and Canada gained 197,344 members for a total of 6,673,945.

The Methodist Church will need approximately 4,500 new employees in 1954: student nurses, ministers, missionaries, etc. . . . World membership in the Seventh-Day Adventist Church will top one million before the end of 1954. . . . 400,000 heard Dr. Billy Graham in Detroit, 7,000 made decisions; in March, he goes to England for three months (where, reports Dr. Graham, only 5 per cent of the people attend church regularly). . . . Diamond Lake Lutheran Church in Minneapolis mothered a new congregation and "tithed" its own congregation to provide 62 adult members for the new church.

New Jersey voters have approved bingo  $2\frac{1}{2}$  to 1. . . . The Methodist Church will release a feature-length color film, "John Wesley," early this year. . . . In Colombia, 110 Protestant mission schools were forbidden to open for the fall term. . . . Third Christian Citizenship Award Contest is being sponsored by Christian Endeavor, closing date February 8; write 1221 East Broad Street, Columbus 5, Ohio, for details. . . . January 10 marks 65th anniversary of Lord's Day Alliance. . . . And congratulations to Wheaton Academy, 100 years young.

## • TEMPERANCE •

**NON-DRINKER:** The eldest living son of the late King Ibn Saud is the new ruler of Saudi Arabia. The new King, Ibn Abdulaziz Al Saud, doesn't have to worry about money. He's rolling in it. He travels around Arabia in a stainless steel self-propelled railroad car, or in one of a cavalcade of Cadillacs. Oil pays the bills. His palace in Riyadh, the capital, is air-conditioned and neon-lighted. The kitchen, patterned after that of the Waldorf-Astoria, is stocked with some \$250,000 worth of American

canned and frozen foods. Withal, he doesn't drink, demolishing the notion that any man of financial distinction must pose with a glass in his hand. Abstinence from alcoholic beverages is for him a matter of choice—and of religion. A member of the Wahabi sect, he neither drinks nor smokes. It's getting so that nobody can be sure you don't drink unless you're a Mohammedan or a Mormon. Sad commentary on the rest of us.

**METERED INTOXICATION:** New York City began using a "drunkometer" on November 15. The suspected driver, whether he's had an accident or not, exhales into a balloon, which is then attached to the machine. The collected breath is put through chemical solutions, and the apparatus shows the amount of alcohol in the driver's blood. It is alcohol in the blood that determines drunkenness. If the test shows between .05 and .15 of one per cent of alcohol, this can be used as "relevant evidence." Over the .15 mark is evidence per se of intoxication. Chief Magistrate Murtagh thinks the number of drunken driving charges will increase from the current 300 a year, after the machines, each costing \$200, are put into use. Without such scientific evidence, it's hard to get a conviction. When the chances of conviction are unlikely, many policemen feel it's too much trouble to make the try.

**AMMUNITION:** Ten years ago there was not a single alcoholism clinic in the United States; today there are 79. (A sign of progress, also a sign the clinics were needed.) A mimeographed directory listing all known state, county, city and independently-sponsored facilities for out-patient treatment may be had from the National Committee on Alcoholism, Academy of Medicine Bldg., 2 East 103rd Street, New York, for 25 cents.

Just to keep the record straight, "Prohibition" never prohibited drinking. It did prohibit the "manufacture, sale or transportation—the importation thereof into, or the exportation thereof from (all of) the United States—for beverage purposes."

According to the *Chicago Tribune*, France produced 30,500,000 bottles of champagne in 1952, twelve million of which were exported to foreign nations or to French overseas territories. "War-stricken" Indo-China alone consumed over one million bottles. France's best customer was Britain; next best, the United States.

The District of Columbia still leads in per capita consumption of absolute alcohol, with an unenviable record of 3.42 gallons in 1952. Nevada was in second place with 2.64; Connecticut and Delaware third with 1.88 gallons.



## Lather, Razor and John 3:16

**W**HAT does a razor have to do with preaching the Gospel? At the Bowery Mission, a razor has a lot to do with it.

Shaving does something invaluable for a man who finds himself on the world's worst skid row, the Bowery. A man down and out doesn't carry a shaving kit in his pocket. The more unkempt he becomes, the harder it is for him to make a comeback. There is no job for a man who has lost his self-respect. And as long as there is no job, there is no money for even the basic necessities of life.

Yes, shaving does something good for a man—and the Bowery Mission daily provides the opportunity for hundreds.

But the razor does something for John 3:16, too. It proves that here is a Gospel with deed as well as creed. It backs up Scripture, gives it substance, turns it into evidence that skeptical men can handle and see. Only the Gospel and the Christ of the Gospel can change the heart of a man. But it takes compassionate, sharing, sacrificial love to prove that the Gospel is genuine.

Of course, a razor is only a small part of the evidence that the Bowery Mission offers men who have lost confidence in themselves and in words. At the Mission, there is food for the hungry—every day of the year. There are comfortable cots where homeless men may spend the night out of the winter's cold. There is a clinic to diagnose physical ills and to provide treatment. There is a clothing department, where the man without a coat may receive a coat. There is an employment bureau to help men on

the road back to respectability and self-support. And most of all, at the Bowery Mission there is a Gospel that changes men and helps them to find their way to God and their way back to deserted loved ones.

Everything from razor blades to New Testaments is free. . . . Free because men and women who are not on the Bowery are willing to share their little and their much. Sharing their gifts, they share in the miracle of recreated men!

**This winter, this month, TODAY,  
your gift is needed to help men  
who have no one else to help them.**

|                                                                                                                                                                                                                            |                                                                                       |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
| <br><b>Bowery Mission and Young Men's Home</b><br><b>Business Office: 27 East 39th Street</b><br><b>New York 16, New York</b>           |  |
| <p>Here is my investment in a miracle! Use my gift of \$ . . . . . to help make visible the Gospel that alone can change defeated men into stalwart Christian citizens.</p> <p>Name . . . . .</p> <p>Address . . . . .</p> |                                                                                       |

# Editorially Speaking...

## ● HOW TO START A NEW YEAR

YEARS ago, I formed the habit of saying each morning, "I believe." Just that—nothing more. The two words are comprehensive; they are dynamic. They have in them what may be called the psychology of success. Take them for yourself and, when you get out of bed in the morning, say them with a purpose: "I believe. I believe in my work; I believe in my home; I believe in my friends; I believe in my country; I believe in God." You are justified in saying this. Beyond all your doubts and high above any denial is the authority and truth of faith.

Certainly you could with equal honesty say, "I doubt," and then you could follow with the particulars, but what a beginning for your day! What a formula to live by, what a physical and moral depressant! When you say, "I believe," your body stretches, your shoulders straighten, your head lifts. Here is an idea to look into, to try without delay and, if you find it successful, to tell others about.

It is in this spirit of "I believe" that I have written my creed for 1954, a year in which we may, as always in recent years, expect to meet a world which is for most of us troubled and torn by strife and doubt:

"God helping me,

"1. I will put first things first, God and country, church and home.

"2. I will do my bit and make it my best.

"3. I will serve where I am called in peace as in war. For such a time as this, freedom is not an inheritance—it is an achievement.

"4. I will destroy intolerance—beginning in my own heart. We are Protestants; we are Catholics; we are Jews; we are white; we are black; we are first-generation Americans; we are sixth-generation Americans—but we are Americans all.

"5. I will be unusually alert in my everyday activities and duties. Life must go on and, even in times of crisis, there should be neither neglect nor hysteria.

"6. I will 'hate no one; hate their vices, not themselves,' for hate corrodes the souls of those who hate.

"7. Always, I will conquer fear with faith; I will meet rumor with reason; I will assuage my sorrows by sharing my joys; I will make prayer my practice and service my program; I will 'laugh and love and lift'; I will trust and not be afraid.

"God helping me, I will."

## ● REASONS FOR NOT ADMITTING RED CHINA TO THE UNITED NATIONS

FREQUENTLY now members of the United Nations assert—both directly and indirectly—that there can be no settlement of fundamental problems and basic differences between member nations unless and until Red China is admitted. Completely disregarding the present firm position in the United Nations of Nationalist China, these member states increase pressure on the United States to support recognition of the Peiping government and substitution of Peiping for Formosa. Particularly insistent is the advocacy of this decision by Great Britain, supported by India. It is urged that it is completely unrealistic for us to refuse recognition to Peiping since Peiping is in obvious military control of the China mainland. Equally unrealistic, therefore, they insist, is the denial of a seat in the United Nations to the Peiping government.

Our representatives in the United Nations would have been less than true friends of our Allies had they not made abundantly clear the fact that the overwhelming majority of the people of this country are opposed to both recognition and admission—the American attitude has steadily become more positive and more vocal. This attitude is not based finally upon expediency or realism. Here we stand on moral ground that we believe eventually must be occupied by all free governments.

The free world, and specifically the United States of

America, has indicted Red China not only for aggression against Korea but for "heinous crimes" against men, women and children. Every day evidence multiplies, not only to firm the case already made against Peiping but to further establish the inhumanity of the treatment of prisoners of war. Nor is there the slightest indication that the enemy repents or relents. In China proper are the unmarked graves of millions of hapless people, destroyed in mass executions. Missionaries of all faiths are among the victims of these atrocious liquidations.

When member states of the United Nations, countries who are allies of the United States, ask us to recognize and admit, they ask too much. Their reasons for supporting this incredible policy are political and economic. They want trade restored—trade as usual. These interests are significant and tremendously important, but if they become the *ultimate* interests of the United Nations, then the UN will cease to have the support of the American people. And let our allies understand that these interests are not now and, please God, will never be the ultimate interests of America.

*Daniel A. Poling*  
EDITOR OF CHRISTIAN HERALD



# Now EVERYBODY'S Getting Scared!

King-size cigarettes for king-size cancer? It's one of many new questions hurled in growing tempo at the worried tobacco industry and its satellites

By ROY NORR

**A**LITTLE more than a year ago, it was clear that smokers were getting frightened. Evidence pointing up a relationship between cigarettes and lung cancer set them off on a search for smoking safety that skyrocketed king-sized and filter-type cigarettes to phenomenally-fast public acceptance.

In fourteen months that the tobacco industry will never forget, new evidence has piled up.

Now, it's not only the fellow on the inhaling end of the cigarette who is scared. The fellows on the manufacturing, distributing and advertising end are scared too—into an astonishing exhibition of ducking and weaving.

Let's look at the facts.

Twelve separate and independent investigations, covering thousands of lung cancer patients, have been conducted in five different countries. Every study has pointed to the same conclusion: *The danger of developing lung cancer increases with age and in approximately simple arithmetical proportion to the amount of tobacco smoked.*

At the annual meeting of the American Cancer Society in

New York in November it was disclosed that at a symposium sponsored by the United Nations World Health Organization and UNESCO at Louvain, Belgium, a resolution was adopted which stated unequivocally, "There is now evidence of an association between cigarette smoking and cancer of the lung."

Statistics show that more Americans are dying of lung cancer today than died of all types of cancer fifty years ago. Of our present population, 50,000,000 men, women and children will contract cancer, and 25,000,000 will be killed by the disease according to an official prediction made last year before a Congressional committee hearing in Washington. In lung cancer the rise is such that "it is almost as though the population had been exposed to some new hazard," it has been stated for the American Cancer Society.

The hazard did not seem so "new" to distinguished research scientists, pathologists and cancer specialists who have cried out for years that what tobacco was sowing would be reaped later in an agony of lung cancer incidence unprecedented in medical annals. Dr. Alton Ochsner, President

## TOBACCO IS ON TRIAL FOR ITS LIFE—AND YOURS!

In 1952, the *Journal of the American Medical Association* noted, "Bronchogenic carcinoma has steadily increased in incidence until it is now the commonest form of cancer." As lung cancer rose, so did cigarette smoking. The disease was found to be more likely to occur among heavy smokers than among abstainers. In the face of feverish pool-pooling propaganda from the tobacco industry, scientific experiments were launched to prove or disprove the theory that lung cancer and smoking were linked.

In October, 1952, *CHRISTIAN HERALD* reported the facts in the article, *Smokers Are Getting Scared!* That article, condensed and reprinted in *Reader's Digest* under the title, *Cancer by the Carton*, prodded the issue into the open. Since the article appeared, developments have been startling and rapid—set off by *CHRISTIAN HERALD*'s opening gun.

As a continuing report to *CHRISTIAN HERALD* readers, we present this second article, which reveals that cigarettes have become more than suspects of murder, wanted for questioning. They are now specifically on trial for their lives—to say nothing of the lives of smokers.

The tobacco industry knows it. Desperately, they advertise, "The other fellow's brand may damage your health, but don't worry about our brand." The American Medical Association knows it. They have banned tobacco advertising as of January 1, 1954, from their *Journal* and their exhibit halls. The radio and TV industry knows it. They have told cigarette advertisers that "when dramatized advertising material involves statements by doctors, dentists, nurses or other professional people, the material should be presented by members of such professions reciting actual

experience or it should be made apparent . . . that the portrayal is dramatized." Literally, "everybody's getting scared!"

Roy Norr, author of both articles, has for many years conducted research into medical literature here and abroad on the problems of smoking and health. By profession a publicist for business, industry and education, he is also editor and owner of *Smoking and Health Newsletter*. A strategist in the public relations field, Mr. Norr directed the policy of the American candy industry in fighting the campaign, "Reach for a Lucky Instead of a Sweet," and won a victory that forced the advertising off the air.



ROY NORR

of the American Cancer Society in 1948-49, head of the famous Ochsner Clinic in New Orleans, predicts that by 1970 one out of every five Americans will be a victim of this dread disease unless preventive measures are taken. He has long warned that heavy smoking is a definite causal factor in cancer of the lung.

Prof. Evarts Ambrose Graham, of the Washington University School of Medicine in St. Louis, former President of the American College of Surgeons, declares unequivocally that intemperate smoking is the cause of more than 95% of lung cancer. He is the first surgeon in the world successfully to operate for the complete removal of a cancerous lung, and was honored in 1951 by the medal of the American Cancer Society for "outstanding contribution to the control of cancer."

The establishment of a relationship

between tobacco and the frightening rise of respiratory cancer, although the causal factor still remains to be proved in chemical terms, "is the most significant advance in lung cancer in recent years," writes a distinguished American scientist in a personal communication to the author. In Britain, Dr. Horace Joules, Director of the great Central Middlesex Hospital in London, goes further. The risk of acquiring cancer from smoking, he states, "is one of the most important facts which has come to light concerning cancer during this century."

Medical and cancer fund-raising interests who demand, "Arrest Cancer—It's Wanted for Murder!" have deplored the "alarmist fears" of the scientists who associate smoking with this terrible scourge. But last summer they themselves testified to "the startlingly rapid increase in deaths from lung can-

cer" and told Congress that lung cancer was increasing at an alarming rate.

For the Government, Dr. J. R. Heller, Director of the National Cancer Institute, at Bethesda, Maryland, made on October 30, 1953, this official statement on this agency's position:

"We agree that the evidence presently accumulated justifies the belief that heavy smokers of cigarettes are at greater risk to cancer of the lung than are non-smokers. All of the past studies, including that conducted here, have approached this question in an indirect fashion that is subject to many so-called 'jokers.' However, we will be surprised if the direct studies now under way, including one being initiated here, do not establish this belief as a fact. In our own study of smoking and lung cancer, evidence was developed that is not necessarily consistent with the idea that smoking unequivocally causes lung cancer. Until these and other questions are resolved, and until the evidence is further tested for general consistency, we regard the etiological significance of the association as unestablished, despite the undoubtedly high correlation between heavy cigarette smoking and the occurrence of lung cancer."

Nevertheless, leading cigarette makers, duty-bound to tell their stockholders all the facts, continue to circulate earlier statements from "Government scientists" saying it is unlikely that smoking plays a dominant role in the production of cancer . . . "since experimental observations place tobacco tars at best among the weak exogenous carcinogens" [cancer-producing substances].

Cigarettes, it seems, are only a little bit deadly!

The cigarette industry tried to take in stride the medical evidence that after age 45, the more you smoke, the quicker you die. It was, after all, the teen-agers to whom most cigarette advertising is directed. But the shock of the first sustained drop in domestic cigarette consumption in twenty years set bells ringing frantically. The tobacco huckster, like the smoker, is alarmed. Approximately 224 billion tax-paid cigarettes were produced for U. S. consumption in the first seven months of 1953, a decrease of about 5% per cent over the same period in 1952. This, notwithstanding the fact that more than one million new smokers automatically became "of age" for prospective cigarette addiction.

Bitter words were hurled by tobacco growers who accused cigarette advertisers of fouling the common nest. Said an irate spokesman: "A great deal of this advertising is plain silly and ridiculous when you consider the outlandish medical claims these manufacturers

(Continued on page 86)

# The Town They Kicked Out of Canada

A fearless missionary found it a home and gave it a moral heritage

By RICHARD L. NEUBERGER

METLAKATLA is Alaska's most unusual community. It is an unusual community because of an unusual missionary. He lived on the old frontier and his name was William Duncan.

The Metlakatlans were not Alaskans originally. They were Canadians, subjects of the British throne. It was Duncan, a loyal Yorkshireman raised in the glowing reign of Queen Victoria, who led the exodus of the whole community to American soil. The moral and ethical standards which he set for Metlakatla have endured through many decades, making this settlement along the wooded Inside Passage a model for all the rest of the North.

Although Alaska suffers from the highest per capita consumption of liquor under the American flag, no liquor is ever sold in Metlakatla. Gambling, another plague of the Territory, has been effectively outlawed by this

extraordinary town. Thus liberated from Alaska's twin evils, the people of Metlakatla have enjoyed comparative freedom from the attendant afflictions of tuberculosis and venereal disease. In a wild and pioneer realm, the people of Metlakatla support a high standard of living—and they do so without heavy reliance on the Federal defense spending which is apt to characterize other communities in Alaska.

Metlakatla has its own sawmill, hydroelectric plant and fish cannery. These cooperative enterprises help pay for a modern school, good teachers, for paved streets and for fire and police

protection. Metlakatla was first among Alaskan cities to build a municipal hall. Its families live in trim, neat houses which glisten in spite of the 112 inches of annual rainfall. And, as if to gild the lily, local taxes are lower than elsewhere in the Territory.

Only the big undertakings at Metlakatla are owned cooperatively. Private ownership flourishes, and families run their own stores, repair shops, shipbuilding sheds and salmon trawlers that cost up to \$20,000 apiece.

Yet Metlakatla's superiorities cannot all be measured in material terms. At  
*(Continued on page 32)*



Metlakatla has a strong tradition of self-government. *Above*, the town council. *Lower photo*, the sheltered waters of the harbor at sundown.





By LESLIE GORDON BARNARD

ILLUSTRATOR: MITCHELL HOOKS

**W**HEN Max came in with the news, it was of Jo I thought. I'd told her not to count on anything, but she'd said, "You can't stop a girl dreaming."

We'd both thought a lot about it since it was rumored the Old Man's Annual Employees' Award this year would filter through to Sales Promotion. That meant Gary Smith, Max Weston, Sammy Pidcock—or myself. The award was now in its fourth year. First it had been the top-drawer executives, then Manufacturing, then Accounting, and now us boys who did the drumming up of business.

It meant an all-expense tour, coast to coast, good-will visits to all the Sims Corporation branches. There'd be fancy hospitality, maybe even a complimentary dinner in the bigger places—everything made sweet for you as Old Man Sims' choice. Along with a varied diet of fact-finding made easy, there'd be plenty of time for side trips and what-have-you.

"Mind you," I explained to Jo when we talked it over, "it's not just philanthropy. The Old Man knows what he's doing. It's a liberal education for the man he sends."

"And," Jo reminded me, "if the character happens to be married—"

"—She goes along," I said, "expenses also paid."

Jo said, eyes sparkling, "I'm glad I married you," then, dreamily, "Oh, Jim, it could be us, couldn't it?"

"The Old Man makes his own choices," I said, "and in his own sweet way. Be surprised at nothing."

Still, we kept coming back to it.

"Now, who is there," Jo would say, "besides you?"

The trip was the company's prize plum, and nobody wanted it more than

Jim. Old Man Sims, however, had his own ideas about the lucky winner

and we wouldn't need the fingers of one hand to tote it up.

"Gary, Max, Sammy Pidcock. I wouldn't think Max, somehow," I'd tell her.

"You've got seniority over Gary."

"Just two months."

"And Sammy Pidcock—he's an old man with a family."

"Honey," I said, "when I get to be thirty-nine, don't call me old, but I know what you mean. It's the young fellows they want to give the chance to, besides Sammy did take a trip a few years back, and took his missus. Maybe not like this one, but it wouldn't be a new experience like it would for the rest of us. I think it'll be between Gary and me. Max as an outside possibility."

"But you're so much better than they are."

I grinned. "Thanks for the prejudiced report," I said.

The thing that worried me was that Jo was so sure in her own mind. The trip, for her, was almost as good as in the bag. I kept on warning her that Old Man Sims was unpredictable. You never knew whether he was going to put over a fast one or a curve. He liked it that way.

**T**HE day Jo came into town—we lived out the lake shore and I commuted by train every day—and bought herself a pearl-gray traveling suit, I said, "Now, Jo."

Jo said, "Just in case, darling!"

Funny, it was that pearl-gray outfit I thought of first thing when Max brought the news. It—and Jo, of course. "Well," Max said, "I guess that's it, boys; the big secret is out. And the trip starts tonight."

"Tonight!" I was stunned. I shouldn't have been. The Old

For Jo the trip was almost a sure thing and it worried me. "You can't stop a girl dreaming," she said.



Man was pulling one of his fast ones. He was the kind who'd expect you to say, "Yes, of course," if he asked if you could start for Samarkand or Easter Island in an hour.

Before I could recover, Max was saying acidly, "But why Pidcock? What can it do for him?"

Pidcock!

**I** THOUGHT of Jo. I saw her when I'd be helping her wife the dishes and she'd look at me and say, "Oh, Jim, wouldn't it be wonderful?"

Max growled, "The Old Man just called me in to say the trip was for tonight and would one of us go up to Pidcock's house and help him get everything ready. You know how fussy Sammy is."

Pidcock! You say you won't count on a thing like this, but you do count on it. Still, of course, the Old Man had always thought a lot of Sammy Pidcock. And so one of us losers had now to go and help the lucky winner get ready.

The telephone on Max's desk rang.

"Yeah?" Max said, then, "Hold the line." He pulled a face at us. "It's Sammy," he said, "wanting to know which one of us is coming up to give him a hand."

"He should go jump in the lake," Gary said gloomily.

"For me, too," Max said.

I kept thinking of Jo. I wondered how long it would take the Award to get around again to Sales Promotion. Maybe by then we'd have a kid or two like the Pidcocks had. I wondered who we'd park the kids with; then I got to wondering what the Pidcocks would do with theirs. I had a sudden feeling for Sammy's wife. She was a nice, dumpy, motherly little woman, and she'd have to move fast. The Old Man never seemed to think of things like that.

Max was making signs.

"He's waiting," he reminded us.

"Well, don't put the finger on me," Gary said.

"I'm not running for office myself," agreed Max.

Both of them were pretty sore. I wondered if it could possibly mean as much to either of them as it did to me. They weren't married. They hadn't a Jo at home with dreams in her blue eyes and a new pearl-gray traveling suit in the clothes closet.

**S**O WHAT? I looked up. "I'll go help Sammy," I said. Somebody had to help the guy. Max shrugged. He said, "It's all yours, fella," and relayed the message to Sammy.

I wondered what to do about Jo; there was an idea I had to talk over with her first. I looked at the telephone a long time before I dialed, and not because of the toll charge.

"Hello?" Jo's voice.

"Jo." Mine, not too steady.

"Darling, how nice—"

I said, "Look, Jo, I've something to tell you."

She knew. My voice had telegraphed it. "Oh," she breathed.

As cheerfully as I could, I said, "Yeah, it looks as if Pidcock's elected."

There was a silence.

"Jo," I said gently.

"It's all right," Jo said. "Maybe next time."

"Sure, Honey," I said.

It hurt more than if she'd made a fuss. I knew one thing for certain. I was going out to buy a bucket of flowers and take them home to Jo. Just to show her. There are some

things you just can't put words to. I said, "Jo, I have an idea, and tell me frankly if it's okay with you. This thing has blown up fast like all the Old Man's doings, and where will Sammy and his missus park the two kids? I could bring them out if you thought we could manage it."

"Why, of course," Jo said. "You tell Mrs. Pidcock if she'll trust them to us—" Her voice was still shaky.

I said, "You're swell, Jo," and when I hung up I felt as if I had a goose egg in my throat. "Be seeing you boys," I said, and I went out and hailed a taxi.

Pidcock was in a small den at the back of his house, surrounded with papers and scattered toys.

"I'm glad you came, Jim," Pidcock said. "I've a lot of dope the Old Man sent up. Help me go over it, will you? It gives a slant on all the branches covered by the trip."

That wasn't so good. It brought the whole trip alive. Jo, I kept thinking, *see what we're missing*. I was glad when we were through all the papers and Sammy Pidcock strapped up the brief case. "Well," he said, "that seems to be that, all except for one envelope of papers at the office the Old Man has. He won't be there, but you'll find it on his desk. He wants you to pick it up and stick it in the brief case, and, if it's not asking too much, would you take the brief case with you when you go to the station and put it in Compartment 5, Car 201? But for Pete's sake, have it there in time."

"Okay," I said.

I could easily see to that, get the flowers for Jo at the flower shop in the station, and catch almost any train for the lake shore. Then I remembered the other point.

"One thing, Sammy," I said, and I told him the idea about the kids.

Pidcock looked at me hard. "I guess you're a pretty good guy," he said. "You thank Jo when you see her, but tell her everything's arranged. It was decent of you to think of it. Thanks." He put out a hand and gripped mine.

I thought of telephoning Jo again to say there'd be no kids to look after, but I couldn't bear her having to be brave over the phone again. I'd wait. So I taxied to the office, grabbed the envelope from the Old Man's desk, pushed it into the brief case and hurried to signal another taxi. My lake-shore ticket let me through the gates, and I found the right train. I passed by the diner where waiters stood, crisp in their white aprons, by tables with gleaming cutlery and sprigs of flowers. One or two passengers were already eating in a leisurely way. "It could have been us," I murmured. "Jo and me, sitting there."

I passed the club car and two Pull-

## THOSE NEW YEAR'S

### Resolutions

The parable of the prodigal son is a parable for New Year's Day. The prodigal drew his share of the family inheritance in advance and spent it in riotous living. When famine overtook his adopted country and he found himself reduced to eating the husks of the swine he was feeding, he said, "I will arise and go to my father." The story continues, "And he arose, and came to his father."

No dilly-dallying. No thinking, "I should go back," or "I could go back," or "I will go back next week if things don't get better." Having resolved to go back to his father, he arose and went immediately.

Many New Year's resolutions will be made again this year, some seriously, some humorously, some habitually—but likely few will be kept. Why? Because the resolvers do not follow them up with definite and prompt action.

In a Prayer Laboratory in which I took part, we were asked to choose some vice or shortcoming we wanted to get rid of. The leader brought the open Bible to each of us. We placed our hands on the Bible and prayed silently. I had tried previously and unsuccessfully to overcome my "vice." But except for short periods of time, I had never conquered it. Yet I realized it could grow to serious proportions.

That night I knew God was going to help me. And He did. I've since been faced with those same circumstances but I, not they, have come out the winner. From this I've evolved a home laboratory experiment that is helping me curb other undesirable characteristics. You may be able to use the same system.

It involves making a Hit Parade list of one's shortcomings. Perhaps it is a cutting tongue; aiding and abetting the spread of gossip; white lies; irregular church attendance. We all have plenty of skeletons in our closets.

The list I use as a marker in my Bible. Each day as I approach my devotional hour, I review the list, and concentrate on it a few moments before reading and studying the Holy Word. Then prayerfully I ask God's assistance in fighting these undesirable characteristics.

The daily reminder to your subconscious will help you to expel such personality traits as fear, spite, envy, hate, lust, jealousy, and replace them with constructive thoughts.

And let this be your first New Year's resolution: "To read my Bible, and quietly meditate daily."

—CHESTER H. DIBBLE

mans, and then I came to Car 201.

"Compartment 5," I told the porter.

"Yessuh," the porter said, and took the brief case. "Two honeymoon couples on tonight," he grinned.

I could only wish them luck. Me, a fifteen-months-married man. I'd see the brief case safely lodged in Compartment 5 with the Pidcocks.

The porter knocked on Number 5, and pushed open the door. A girl was sitting there. I gaped at her, at her smile, her sparkling eyes. She wore a pearl-gray traveling suit and a corsage. Honeymoon? She sure looked it!

"Don't mind me, folks," the porter said. But he grinned and went out.

"Jol!" I cried.

"Darling!"

It was nice in her arms, but I said, "I don't get it. I just don't get it."

"Mr. Sims motored all the way out and got me," Jo said breathlessly. "He brought me these flowers and this envelope for you. I think it's money and tickets and things."

I sat down—hard. I said, "Say it slowly. You mean—it's us?"

"Yes," Jo nodded.

"But my—my things—"

"I packed what I could," Jo said. "I hope I didn't forget too much. Mr. Sims said if you were missing a shirt or a toothbrush or anything to charge it to the firm. He said he couldn't tell me any earlier. He had to wait to see who was going to Sammy Pidcock's, whatever that means."

My throat felt dry and tight. Wouldn't you know the Old Man would pull a fast one? So that was his way of choosing between me and Max and Gary. The one who was willing to go help another guy get ready, even in the face of what looked like a large-sized personal disappointment. A typical scheme of the Old Man's—over which he'd be chortling. And with a pretty good assist from Pidcock, who'd certainly played his role well.

I looked again at the luggage stacked around us. I fingered the envelope Jo had handed me: long streamers of tickets, traveler's checks, everything complete.

Suddenly Jo grabbed tight hold of me again. "Is it really—us?"

"It's us," I said.

The train was beginning to move. I looked at Jo and smiled, too.

"Know something?" I said.

"What?"

"I'm hungry. The dining car is three cars back."

"Let's," Jo cried.

We walked through to the dining car I'd passed only a few minutes before. But this time it was Jo and me inside, and the tables with the shining silver and the flowers were all for us. In fact, the whole world was. THE END



# PRAYER

## á la Carte

In the rolling restaurants of the  
Illinois Central, travelers  
find a unique item on the menu

By J. ALVIN KUGELMASS

**T**HE bemused Marine captain fell into desultory conversation with the passenger opposite him at the dining table of the Illinois Central's *Panama Limited*. By the time dessert and some 40 miles of track had rolled by, the captain said moodily: "Excuse me if I'm being dull. I'm making the worst trip of my life."

Seemed he was en route to the widow of a Korean buddy. "She wants to know about his last days in those hills," he said. "That sort of thing." He turned to stare at the telegraph poles flashing by.

When he looked back at his coffee, he noticed the little card near the sugar bowl and idly picked it up and glanced at it. He read it for a while, mused on it and beckoned the steward.

"May I buy this little card?" he asked.

"No, sir," said the steward courteously. "But you're welcome to take it along with you. That's what it's there for."

"Many thanks," said the captain. And as though to himself, he read a message on the card: "Faith in God is the rock on which rests freedom, progress and brotherly love among the peoples of the world."

He looked up and said to the traveler opposite him: "I feel better already. You know, I'm going to bring this card to her. I was wondering what I was going to say, but I think this has a message for her."

Then he added: "Too bad that we don't see more of this sort of thing everywhere we go." He rose, said goodnight, and went back to his compartment.

"This sort of thing" is a standard fixture today on all tables in all Illinois Central Railroad dining cars. "This sort of thing" is printed on little cards, 3 inches by 4½ inches, in cerise, chartreuse, pale green and gray. What they consist of are messages from the President of I. C., Wayne Johnson, an intensely religious man who believes in the power of prayer, and mealtime graces written for the cards by ministers of the three great faiths in America.

The idea of the prayer cards for use by the Illinois Central Railroad came from M. G. Lankenau, Regional Sales Manager of the Railway Express Agency in St. Louis. Lankenau, a man to whom prayer is as natural as breathing, saw a



I. C. President Wayne Johnson wholeheartedly approved and set in motion the prayer-card project.

A dining-car steward tells passengers how the idea originated. New messages replace old ones monthly.



*T.C. Penney*

LINES OF A LAYMAN

SERVICE AND SELF-UNDERSTANDING



AS I write today, I express the hope that each of our citizens will develop the proper outlook toward service. Unfortunately many employees, young and older, are time servers, giving no more of their time and interest than necessity demands. They are the sort that complain that they do not get "the breaks." Such employees do not understand the vital principle, as true in business as in the spiritual realm, that a man must "lose his life in order to save it." In other words, one must forget himself, or herself, in service to others to reach real fullness of life.

There is a high-school club organization which is active in the high schools of our nation today which has as its purpose the development in the lives of our young people of the principles of individual self-understanding. Its name is "Allied Youth," and I have the pleasure of serving as the Chairman of its Board of Trustees. I shall say more of this group next month.

short newspaper story that told about prayer cards being used in St. Louis restaurants.

Intrigued with the idea, he boldly stepped out of his bailiwick and penned a letter to Wayne Johnson suggesting that the same idea be utilized by I. C. "Why not?" he demanded to know.

Railroad presidents rarely receive letters of the kind from Railway Express people but Johnson, too, became fired with the idea. He turned to his assistant, George M. Crownson, and ordered him to take immediate steps to put the project into the works.

The idea went down the line. Clyde Fitzpatrick, the railroad's General Manager, and George Kimbel, General Passenger Agent, went to work. They contacted the operating departments and the traffic department people and asked them to submit nominations of outstanding clergymen of the three great faiths, Protestant, Jewish and Roman Catholic, who worked along the rights of way of the Illinois Central.

These leaders were asked to submit short prayers for use on a dining car prayer card. The prayers were not long in coming in. Then I. C. enlisted its advertising representatives to get up an attractive format for the prayer cards. The Caples people produced a "tent" card, one that would stand on its own two legs. On one side, there appear three short graces, in about 20 to 30 words from clergymen of the three faiths, and on the other side, there is a message from Wayne Johnson, who says he has never had a "huger" time.

Because the whole project had the authority of the president of the line, there were few objections. Stewards

shrugged as they placed the tents hard by the water glasses, the salt and pepper shakers.

In early spring of last year, some 3,500 of the cards were placed on the hundreds of tables of the hundreds of dining cars hooked onto the hundreds of trains of the big Illinois Central Railroad. Within two weeks, the 3,500 cards were gone. Immediately, an order for 4,000 was placed. Within one week, these had disappeared.

Then the letters began flocking in and soon there was good reason to step up the printings to 5,000 a month, to 7,000—and no one knows where it will ride from here. And soon, too, a system was set up to give diversity and to afford balance to the messages. The cards are in a different shade each month so that frequent passengers will realize they are getting new material.

Cards which become soiled or which are taken are replaced at once. They are now a part of a place setting on the dining-car tables.

The "fan mail" has been terrific. According to Paul Bichenbach, General Superintendent of Dining Car Services of I. C., regular-run customers have become so accustomed to the prayer cards that they chide stewards when new ones are not placed more often than once a month.

Requests for the prayer cards pour in daily. There is the group of businessmen, traveling on the *Green Diamond Express*, who wrote a round-robin to say that they had been having dinner and had been in full disagreement with each other about a contractual point, when someone had read a message-

prayer. "It was then that we realized," said the wholesale signers, "how wrong each one of us had been. We soon came to a complete accord and we thank you for the prayer cards."

One of the most moving stories has to do with a lady who was going home to mother, preliminary to getting a divorce. This is what she wrote to Wayne Johnson:

"I read one of your prayer cards, broke down and cried. I then got off at the next station, phoned my husband, and told him that I was sure we could get together again."

Johnson says wryly: "She also added that she took a plane to Chicago instead of one of our trains."

The prayer cards have encouraged young people to make up their own prayers. The editor of the Illinois Central Magazine, Clifford D. Massoth, says:

"We have three young ladies in our home, aged 12 and down. They have been using good Sunday-school versions of prayer for years. They began taking turns reading the various prayer cards which I bring home as they come off the presses and now they make up their own prayers just as we parents have."

Testimonial letters tell many a story. There is the one about the larcenist (this was anonymous), who said:

"I was in grievous trouble. I stole from my company. Matter of fact, I had the money in the brief case at my side. I went into the diner, ordered a full meal, then noticed the prayer card. I read it. I could not eat a bite. I went back to my company, told all to my boss who had not suspected at all, and he forgave me. I gave him the prayer and he was appreciative. I'm back at my old desk and it is as though nothing has happened. I could tell you more. But my family is safe, I am happy and some day I will tell my wife about it. It may take some time, but some day I will tell her. I am grateful."

Who this man is and what company he works for and what his problem was, no one will ever know.

There is the story of the traveler in the farm-supply business. He was troubled because his daughter had resolved to become a missionary. "When I came out of Chicago the other night, I was sorely troubled. My daughter, now grown up, was bent on going far away and had made arrangements to do so. I knew I would miss her. Then I saw your prayer card, I read it, and I began to understand her. Of course I will miss her. But if that's what she wants to do, I will be happy for her. By the way, I showed her the prayer card and she is taking it along with her to use in India where she is going

(Continued on page 30)



# Bare Bough but New Leaf

By FAITH BALDWIN

**F**OR some time I have been thinking about writing this. Frankly, I haven't wanted to because for the first time in my life I haven't known exactly what I wanted to say or precisely how to say it.

Some years ago a friend of mine told me, "I believe you attract disaster." Well, I don't believe that and I never have. I think that many of us attract a number of things: people, friends, success, happiness—but only if we work for them. Some, they say, attract luck. That's as may be. But I doubt if anyone really attracts disaster. And that includes Job, whose role in the Divine Plan was to have disaster fall on him repeatedly.

I do believe that people can court disaster. They can ignore traffic signals; they can leave a cellar stairway unlighted and unmended. Or, on a less physical plane, they can deliberately enter into situations which can end only in sorrow, regret and even tragedy, both for themselves and others.

But despite the cynics, I believe that God does not *will* us disaster.

In the last few months I have run the gamut of nearly every emotion,

ILLUSTRATOR: RICHARD OTT

from despair, hope, happiness and deliverance, back to despair and the most appalling grief I have ever known—a grief which includes everything it shouldn't: resentment, unacceptance, rebellion.

That there has been a Plan in all this I do accept, and I have no quarrel with it whatever. Also I realize as the difficult days pass, all too slowly, that there has been a measure of compensation. Perhaps that isn't the right word, for I don't feel compensated. But I am grateful for my new discoveries in the outpouring of love which has come to me from those close to me. I have found a much closer closeness.

But what has been brought home to me most forcibly is my own weakness. There is no phrase in the Bible which I can more knowingly interpret than the one which reads "Lord, I believe; help thou my unbelief." Never until now have I fully understood that sentence.

For many years I have, as the saying goes, been "helping" people. It therefore astonishes me that I am now unable to help myself. I have written and spoken hundreds of thousands of words which have been described as "inspirational." I meant every one of those words—but as far as inspiration is concerned, at this very moment I have none either to give or to receive.

I remember also that in my personal letters and published works I have sincerely urged people to accept and adjust, and to pray for peace and understanding of those blows from which they feel they will never recover. I have reminded them that it has been promised that recovery will one day be theirs. Those to whom I have personally written and who have read my published writings have thanked me for all I said, and have assured me that it helped.

I hope it really did. For I must now add that in recently answering literally hundreds of extremely kind letters I have been unable to tell the writers that they have helped me—because, frankly, they have not. I am grateful beyond expression for their genuine concern. But there it stops.

So now I am learning another difficult lesson. Help, if any, lies not in the love of one's family nor the concern of one's friends, but within one's self. The tragedy is that when I look within myself, expecting to find restoring factors—endurance, strength, courage, acceptance—they just aren't there. This is not to say I have lost my belief in God or in the promises of Jesus. I have not. Prayer comes as easily as ever—but it is prayer without words, demands or petitions.

I have also learned to live a day at a time, and to ask only for endurance

sufficient for that day. It is, I think, about all I can now expect.

Not long ago I wrote a book. Some of you may remember it. It was called "The Juniper Tree," and was published in September, 1952, after I had spent sixteen years dreaming about it and planning it. It concerned a man, lost in the starless night of sorrow because of the death of his only son, and his slow struggle back to something resembling an ordered mind and an acceptance of his loss. At the time I wrote this book I thought I knew all there was to know about sorrow, even though I had viewed it from a detached angle. I have always been able, sometimes

tions. I have always believed, for example, that I was a leaner: that I couldn't, or wouldn't, stand on my own two feet, and that, except in certain instances, I was unable to make decisions and assume responsibility. In recent months I have learned that none of this is true. Granted, I have never liked making decisions. As with most mildly neurotic people, trivial decisions have always come hard to me—what dress to wear, what coat, shall I take my rubbers, what train should I catch, and is it to be lamb chops or hamburger. Things like that. I remember in my early married life that I used to wander into my small son's room at night and wonder if he should have an extra blanket. I usually wound up consulting his father, a man of decisive action, who would say yes or no without hesitation. If he said no, I would go on my way feeling that if the child awoke with pneumonia the next morning at least it wouldn't be my fault.

This indecisiveness has carried over into my later life. I have always found it easy to place my problems in the hands of a business man, a lawyer, a friend—anyone more capable than I.

Recently, however, I have been called upon to make many decisions, most of them vitally important. I have had helpful advice, but in the final analysis it was up to me to say yes or no. And I have found that it was not so hard, for I was deciding what seemed best for someone who was dependent on me for my decision.

Now at last I know that, much as I dislike it, I can make my own decisions whether they be trivial or grave. It doesn't matter if it is calling a doctor, having something done to the house, or completely altering my life. Now I can do it.

In the past few months my life has been drastically changed, not once but twice. I recently wrote an article about selling one house and buying another, I remember how I agonized over leaving the place in which I had lived for years, how timidly and sadly I began the search for another, and how astonished I was when I not only found one which I liked better but in which I was certain I would spend the rest of my days. I have learned that this type of adjustment is very simple.

Not long ago I found myself living happily in the city in what I considered were restricted quarters. I planned to live there for the better part of each week, and for all the winter months. This decision took me no time to make, and caused me no anguish—because the important thing was not where or how I lived but with whom I would be living.

Now I am back at the house, and  
(Continued on page 75)

**A**T THE time this article was written, the author was passing through the deep waters of personal bereavement, having recently suffered the loss of her husband. Realizing that many readers have faced, or are now facing, a similar trial, the editors asked Faith Baldwin to write this article straight from her heart. From her deep and abiding faith, she proves—as have thousands before her—the biblical promise: "When thou passest through the waters, I will be with thee. . . ."

—The Editors

unfortunately, to wear the other fellow's shoes, to walk in his path, and to experience in print what he has actually experienced.

Now I find I knew nothing whatever about grief—except from the remote viewpoint of an amateur psychologist.

It is like having been blind. The man born blind puts his sensitive hands around, say, a tree. He feels the texture of the bark, he touches the leaf, he runs his fingers along the bough. He is aware of the cool wind, the warm sun, he hears the bird's song. A friend stands beside him and describes the tree. In this way he has, in the valiant language of the blind, *seen* it.

But, of course, he hasn't seen it. Let us say that one day his sight was restored; not the sight of a man who once had sight, lost it, recovered it, and who during his blindness always had memories of mental images. But a sight which never really was. I suspect that to his now sighted eyes the same tree will now be quite different.

Now at last I have seen the tree, not merely through the hands of my imagination and the words of people who know about trees—but with my own shocked, incredulous eyes. I assure you, it looks wholly different.

A while back I spoke of compensa-

# I PLAYED THE RESTS



ILLUSTRATOR: DON SIBLEY

The inspiring, personal account of a spiritual discovery that transformed long weeks of convalescence into the most priceless moments of a lifetime

By ROY L. SMITH

If I could choose the privilege of reliving any twelve weeks of my life I would choose those I spent recovering from a series of injuries received in an automobile crash. They were the most profitable through which I have yet lived. For the achievement of inner calm, mental maturity and a healthy perspective they are the best I have ever known.

No one knows how the accident happened for there were no witnesses. It occurred about ten o'clock at night on a California highway at an intersection in the grape-growing section of the state, where headlights do not shine high above the vines. An ambulance came from the small town nearby, picked up both drivers and hurried us off, unconscious, to the hospital.

Some fourteen hours later I came up out of the fog and found myself in a strange room with a man clad in a white gown, gas mask and rubber gloves standing beside my bed. As soon as I could gather my wits I said, "Who are you? Where am I?"

"I'm your doctor," the man replied. "You're in a hospital. You've been in an automobile accident. But we are taking good care of you and we know what to do."

With that I slipped back into the fog. It could not have been more than a minute, however, until I was conscious again and the doctor was still standing there.

My mind was badly jumbled but I

seemed to remember something about a roomful of apparatus, of being laid in a cold zinc trough, and of lights going on and off. I was not quite sure of anything, but having prided myself on my poise and self-possession I tried to impress the doctor with my nonchalance. Therefore I asked, "Have you read those X-rays yet?"

"Yes, I've seen them," he replied.  
"What did you find?"

He answered me in Latin.

I might have expected it. Long ago I learned that if you ask a doctor what your trouble is he answers you in Latin, but if you ask him how much you owe him he talks English.

When I insisted that he give me the facts in a language I could understand he said, "Well, you have a pretty bad leg injury, some broken ribs, a broken shoulder and—the worst thing—a broken neck. But it is not nearly as serious as it sounds. Keep as quiet as you can; move as little as possible; don't worry, and we'll have you out of here as good as you were before."

When he could be sure that I was not going off into any emotional tempest he turned to a nurse, gave some instructions, and started down the hall to attend the other driver who, it eventually turned out, was even worse off than I was.

In my youth I had watched a neighbor suffer through years of invalidism as a result of a neck injury, and for a

while I lay trying to adjust my mind to the idea of a broken neck. Finally, when the little nurse came over to the bed, I asked her with all the steadiness I could muster, "How long does the doctor think I will be here?"

"He can never be quite sure in a case like this," she replied with much sympathy showing through her professional manner, "but if everything goes well you ought to be able to leave in about twelve weeks. But the important thing is for you to be quiet right now. Don't try to move, and above everything else, don't try to move your head at all."

She needed to have no concern on that score. I had no thought of moving. As a matter of fact for the next few weeks I took my exercises rolling my eyeballs.

Sometime late in the afternoon the little nurse came in with a yellow envelope in her hand. "Here's a telegram for you," she said. "Maybe you'd better let me open it for you, since you're taped down so tight." And with that she tore the envelope open and unfolded the message.

"Read it to me, please, nurse," I said, for my few free fingers could not hold the paper within reading range.

It proved to be a message from my daughter. She was attending a university several hundred miles away and was unable to get to the hospital.

(Continued on page 81)



KOFOD PHOTOS



Ancient branches near the water's edge frame stone ruins jutting out into the Sea of Galilee. Right, top photo, church with unusual window commemorates spot of Paul's escape from Damascus. Famed Wailing Wall in Jerusalem (right) is now part of Arab Jordan.

## MY FIRST VISIT TO

Today's traveler finds it a memorable experience to walk along centuries-old roads where Jesus Himself once trod

By DANIEL A. POLING

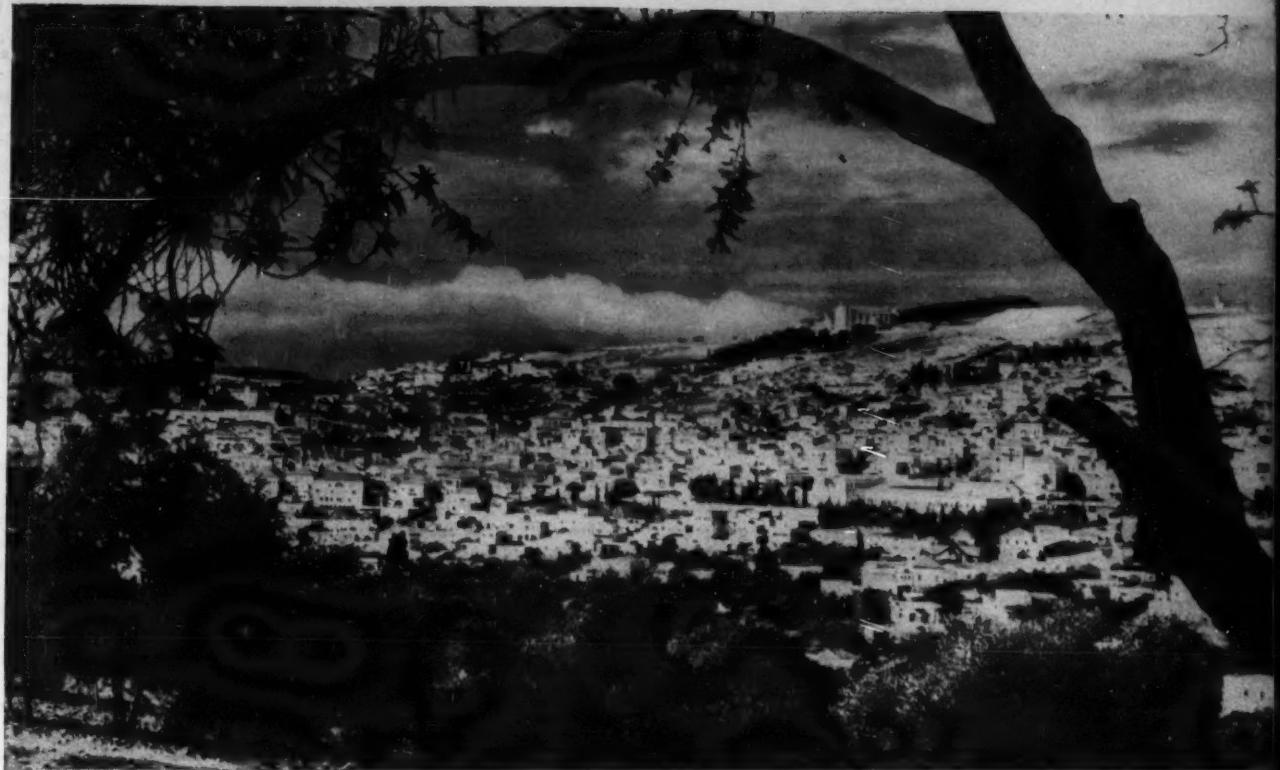
I SHALL always remember my first trip to what was then Palestine. I have since visited the Holy Land many times, and always with something added, but never have I known the emotion that swept my soul when for the first time I stood where Jesus walked.

It was between two World Wars and before the new State of Israel had been established. Mrs. Poling and I arrived in Jerusalem, coming by train from Cairo and Alexandria. We stayed at our hotel, the King David, only long enough to register and leave our heavy baggage. Then we



A millstone such as Jesus mentioned in His warning to offenders of "these little ones."

A Galilean fisherman casts his net into the same sea that yielded fish to the apostles.



RNS PHOTO

# THE HOLY LAND

stepped into an automobile and headed north along the road that Jesus traveled on foot centuries ago.

It was morning, and all about us was the Sabbath stillness. Deliberately I had decided that I would not see on the first memorable day the many commercialized spots. This day I wanted to be simply where He had been.

I knew that there was no question about the hills and wadis, the Jordan Valley, Jacob's Well, Sychar, Nazareth and the little villages all along that immortal and blessed road. Here were hills He had walked, vistas He had seen.

He had been here! So, with Mrs. Poling, I rode under a sun-filled, cloudless sky and lingered through that never-to-be-forgotten Sabbath Day.

One need not go to the Holy Land's valleys and mountains or even to Jerusalem, to worship. But for those who have the high opportunity, and particularly for those who join such a group as CHRISTIAN HERALD's Bible-Land Tour party this spring, it is a soul-shaking experience.

It is still true: Here is a gigantic little land the world will never be able to disregard nor wish to forget.



The site of Mary's well, with new improvements. Top, Nazareth as it appears today.



Arabs examine excavations that reveal archeologists' discovery of the city of Jericho.



## MY HOBBY IS *Give-and-Take*

By BETTY PECKHAM

I HAVE finally found what I consider to be the perfect hobby. I take things from people who no longer want them and give them to people who do. If the articles need cleaning, repairing, or remaking I do that too before I pass them along. Why this particular hobby? Because it's helpful, fun and inexpensive.

One of my friends is a camera fan. The equipment in her darkroom costs at least a thousand dollars, and she thinks nothing of buying a \$35 light meter. Another friend keeps horses. They eat their heads off—and have you ever priced a saddle? A third friend paints—and buys pigments by the palletful. A tube of cerulean costs her more than I spend on my hobby in a week.

Cameras, horses and painting are undoubtedly a lot of fun. But I can't afford them. I can, however, afford to give things away.

It all started when I saw two stuffed dolls, soiled and eyeless, which my neighbor had put out for the trash collector. Immediately I thought of the day nursery in Paris described to me by my sister who had worked overseas for the War Department. "There were fifty children there, from six months to six years of age—and not one of them had a toy. The matron told me sorrowfully, 'We don't even have diapers for these children.'"

Looking at the two discarded dolls

I thought, "Why not give them a beauty treatment, and then send them abroad to a French nursery?"

I asked for the dolls. When my neighbor learned why I wanted them she also gave me some good clothing her children had outgrown.

I gave the dolls a quick spin in the automatic washer from which they emerged fluffy and smiling. Embroidered eyes replaced the kind that can be chewed off and swallowed. Ribbons from my Christmas presents made perky new bows for their necks. I also found I had old sheets that could be cut up and hemmed on the sewing machine for diapers. And there was also usable clothing that could be mended and refurbished with buttons, elastics and zippers.

As word of my new hobby got around, cartons of children's old toys, clothing and bedding began to appear on my doorstep. Some dolls were badly broken except for their heads. But in grandma's day when one wanted a doll one bought only the head and made the body out of muslin. Prosperous, wasteful America has forgotten her pioneer beginnings. Larger dolls received new wardrobes, miniature patchwork quilts, pillows, and pillow cases to increase their play possibilities. Small dolls were wrapped in gay scraps of material, including fancy ribbons

(Continued on page 68)

### PRAYER A LA CARTE

(Continued from page 24)

to work. She will have it translated and offer it to agencies there."

While the rolling restaurants continue to bear the message of the power of prayer, credit for the idea must be given to the Layman's National Committee of New York City. It was this group's work, as reported in a St. Louis newspaper, which first attracted the eye of Mr. Lankenau.

Some bright genius came up with the notion that people are greatly receptive to prayer while dining. The Layman's Committee first tried it out in the restaurants of Mamaroneck, N. Y. There, in dining places good and indifferent, expensive and cheap, the idea was an immediate success. Diners-out took the cards with them, and told the proprietors that they had enjoyed their dinners all the more. Soon the cards became an obligation of the owners.

The Committee, emboldened by the success of this pilot experiment, approached restaurants in St. Louis. Many restaurant owners were hard to convince. Many even said that perhaps their patrons would be offended. "I don't know," one said dubiously, expressing the reluctance of his fellow owners. "I don't know. Say you get a man who's not church-going. Wouldn't he resent being sold religion with his soup?" But it's not religion that's being sold, it was patiently explained. It is a thought for the day expressed in prayer to God, a kind of silent grace.

When a few restaurants reported great enthusiasm and interest, others asked the Committee for regular deliveries of the cards. Several perceptive newspapermen wrote warm, feeling stories about the cards. It became apparent, even in the most sophisticated of restaurants, that customers liked the softness that seemed to pervade the dinner table when the cards were there. As one customer put it: "You know, I haven't heard grace said at the table since I was a small boy in knee pants. Well, I now say grace at home to try to give my children the same spiritual feeling about God's bounty as I had when I was a kid. I want to give them the same memories of family fellowship at the dinner table as I have."

This bearing of prayer into places outside the home and the church and into unaccustomed places has many possibilities, it is the opinion of the Committee. Already there is talk of prayer cards in factory lunchrooms, in offices, in reception rooms and hotel lobbies, on ships and planes.

Wherever there is prayer, there are men who are thinking of God. And when men are thinking of God, they are better men.

THE END

# Consolation



TEXT: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work."—II Thessalonians 2:16, 17

By GEORGE ARTHUR BUTTRICK

Minister, Madison Avenue Presbyterian Church, New York City

THE essayist De Quincy describes how a blind man lost his young daughter by death, and so lived in a double darkness, and how in the same year the Czar of Russia was similarly bereaved. De Quincy might have made his comment on the democracy of sorrow. He does say that grief visits the earth "from the Ganges to the Nile, and from the Nile to the Mississippi."

The whole world is in shadow now, perhaps in deeper and wider shadow than ever before in history. Loss has come to all. For even people who have suffered no direct loss, if they are sensitive, are weighed down by the burden of our world.

Is there any comfort? "Everlasting consolation and good hope"—where is it? There is plenty of false comfort. Perhaps it is that fact that makes our age doubly sad.

"Others are worse off than you," some people say. But that is no comfort, at least not for any kindly man. That others are worse off, even though we are sure they deserve it, does not reconcile us to our own grief. That grief is multiplied tends rather to multiply our own grief.

"Forget it!" is even poorer counsel. We are not ostriches; we cannot bury our heads in sand. Neither can an ostrich! Where did that fable begin? The bird would choke and suffocate. So would we—at least in any deeper life.

"Snap out of it!" is silly advice. If only we could! But the part of us that we would use to "snap out of it" is the very part that is crushed.

Perhaps the assurance that we give to one another, that "present sorrow advances the cause of peace in the earth," is not much better comfort. There is no guarantee. The last war did not advance peace. Besides, is each generation to die for the peace of the next until some final generation becomes extinct in the planet's extinction, all men perishing to make a vacuum?

Read the magazines with care, listen to the radio, watch television, and you-

will be appalled at the falsity of the false comfort that is offered to our tragic generation. The phrases sound well, but they are hollow. They are only opiates. The pain soon returns, and the disease is still uncured.

What would comfort us? We need

but some voice above the world saying, "Here is a pledge that the suffering is not useless, but yields its treasure."

"Now our Lord Jesus Christ himself"—there is the pledge, a living flower flung down from another world! It is as if God had for a moment turned the frame on which history's tapestry is being woven, and shown us the pattern. We look at the working-side; we wonder and wonder if these broken threads have any meaning. Why are so many of them black? Why are they left in disarray? Why are they cut short? For one moment God turns the frame, and shows us the design. That is true comfort—if we will receive it.

What would comfort us? We need more than the assurance that pain has meaning. We need present help. We may see the purpose of an operation, but we still need help to face it. Help in life, not domination; help in walking the dark road, not a sedan-chair to rescue us from the journey.

The other day, in a home where a father and I sat talking during a violent thunderstorm, the small boy of the house came downstairs in his pajamas, and said, "I'm not afraid. I just wanted to make sure that *you* are all right." Yes, he was afraid! But perhaps he did wish also to make sure that his Dad was all right. To be with an Unseen Friend: that is the immediate need, even for people much older than that boy. We wish to make sure that God is all right. If He is, our planet and all other planets are all right. "God, even our Father, which hath loved us, and hath given us everlasting consolation"—everlasting, as contrasted with the poor cocaine comforts of our earth. Pray, not nervelessly, but with deep entreaty. You will find a present Help. But you will not be carried down the dark road. You must walk, but you will find a Hand in your hand.

What would comfort us? Some hope, some promise for the future. It must be a better promise than that each

(Continued on page 82)



some assurance that the pains of life are not useless. *Some* assurance, not *complete* assurance. For if we had complete assurance, if some vision that we could not refute were to prove beyond a doubt that every loss is only seeming loss, our life might become an unreality. The encounter with our sorrows might become only shadow-boxing, not a genuine encounter. So what we need for comfort is not coercive demonstration,

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### THE TOWN THEY KICKED OUT OF CANADA

(Continued from page 19)

few other places on the continent, to say nothing of the wild North Country, is Sunday observed so scrupulously. Although Metlakatla is only a fraction of the size of Anchorage or Fairbanks, for years it has been the site of Alaska's largest church edifice. Some of the most famous ministers on the North American continent have pilgrimaged into the sub-Arctic, just to preach at Metlakatla. Devotion to God through religion is part of Metlakatla's tradition.

How did Metlakatla get that way? Why is this community on timbered Annette Island the showplace of Alaska? Because a brave man came among them, a lay missionary of the Anglican Church. This was William Duncan, moved by a zeal to do for these Indians of the desolate North what his compatriot from the British Isles, David Livingstone, had done among the tribes of tropical Africa.

Metlakatla's people are Tsimshian Indians. Once the Tsimshians were the fiercest tribe along the North Pacific Coast. They even practiced cannibalism as a climax to drunken orgies. Duncan risked his life to induce the savage and dissolute Tsimshians to live by a pledge which he penned in the glow of an oil lamp behind the protecting log stockade of Fort Simpson, in 1857.

This was the pledge:

"To reverence the Sabbath; to attend divine worship; to take the Bible for our rule of faith; to regard all true Christians as our brethren; and to be truthful, honest and industrious.

"To totally abstain from all intoxicants and gambling, and never to attend heathen festivities or countenance heathen customs in surrounding villages . . . ."

Because Metlakatla has abided by this pledge, George Sundborg of the Alaska Development Board has been able to point to the Indian town of 815 inhabitants as "an example of the progress which can be made under favorable circumstances by the primitive people of Alaska."

Metlakatla was the first genuine symbol under American rule in Alaska that Indians mattered as human beings. To the traders from Czarist Russia, Indian women had been mere playthings. These grasping *promyshlennik*, as the traders were known, had shot the Indian men for their furs and ivory. After the change of flags at the old minaret which passed for a capitol in Sitka, this contempt for the native still lingered. American whalers and miners often treated him as a virtual slave.

But Duncan's arrival with the Tsimshians in 1887 resulted in a colony where the Indian was to receive

medical care, the education and the citizenship formerly reserved for white people. Metlakatla became a yardstick. It induced Indians elsewhere to abandon heathen customs.

An illustrious man referred to the residents of Metlakatla as "highly intelligent and civilized," although they were but recently removed from savagery. To prove that this was no idle comment, he sent them bound copies of his State Papers for their growing library, inscribed: "With good wishes for the Metlakatla Indians, from Theodore Roosevelt."

That was a far contrast to what the young missionary of 25 had found when he went ashore at Fort Simpson, in British Columbia.

The story of David Livingstone had inspired William Duncan, and in some respects, Duncan's task was as perilous as that of his hero. Fort Simpson was the most heavily-defended post on the Pacific Coast, so terrified were the settlers of the Tsimshians. Only a few natives at a time were allowed in the stockade. Riflemen stood on the ready in the blockhouses day and night.

No tribe in the Congo was more enslaved to devil dances and witch doctors than were the Tsimshians of the British Columbia fiords. They made human sacrifices to appease their weird

### MARCH OF DIMES



JANUARY 2-31

and bloodthirsty gods. Young women were sold naked to traders, in return for whiskey and firearms. If Duncan had been a timid man, he would have returned to England soon after his arrival. From the gallery of one of the bastions at Fort Simpson, he watched painted Tsimshians tear apart a young girl who had been slain by a shrieking chieftain. Then the Indians devoured her flesh.

Governor Douglas of British Columbia implored Duncan not to go among the Tsimshians, lest the blood of the missionary be on the government's head. But Duncan saw that the whites had met the natives only with firewater and guns. This had intensified their savagery. Furthermore, all conversation had been in a pidgin-English jar-

gon, which degraded the Indians still more and never penetrated to their souls and inner natures. Not one white man had mastered the complex Tsimshian tongue. Why bother?

"I will become the first to do so," said Duncan confidently.

A boy named Clah strolled to the fort. Duncan offered trade goods to Clah if he would teach him to talk to the Tsimshians. It was slow going. Duncan began by compiling a dictionary of the 1,500 most common Tsimshian words. He learned these thoroughly. He imitated Clah's sing-song pronunciations. Then he told Clah he wanted to give the Tsimshians a message from God.

Duncan addressed the Tsimshians in small groups, in their huts. They listened sullenly but attentively. Never before had a white man talked to them in their own tongue. When Duncan came again, with Clah faithfully at his side, the Indians gathered around.

"You—the great friend of the Tsimshians," said Clah solemnly.

But Duncan realized that the tribe always would be on the brink of bloodshed and savagery, as long as it remained in the shadow of Fort Simpson. Cheap whiskey and rusty rifles were the most economical means of barter. The traders, trafficking in furs and Indian women, did not care that they were debauching the Tsimshians.

Duncan carefully selected a spot seventeen miles south of Fort Simpson, where sturdy timber grew and salmon lurked in the water. At first only a few devoted followers went with him. But on an eventful day thirty canoes carrying 300 Tsimshians suddenly paddled furiously up the channel. They were singing songs. These newcomers called the place Metlakatla, which meant "an inlet with an outlet."

To keep the Indians away from the fort, Duncan set up his own store. This drew down upon him the wrath of powerful commercial companies. They refused to furnish him with supplies. Duncan retaliated by chartering his own ships and underselling the post at Fort Simpson. He offered adequate prices for pelts. Word went back to the headquarters of the Church of England that the young missionary was a "disturbing influence." This was buttressed by reports that Duncan frowned on ritual. He insisted that religious services among the Tsimshians be simple. Altars and vestments were not allowed.

"We shall redeem these people with prayers and principles, not with ritualism," he told a visitor.

No civil law prevailed at Metlakatla. The famous Northwest Mounted Police had not yet been organized. Such order and discipline as existed among the fierce Tsimshians would have to be enforced by one man alone. Some of Dun-

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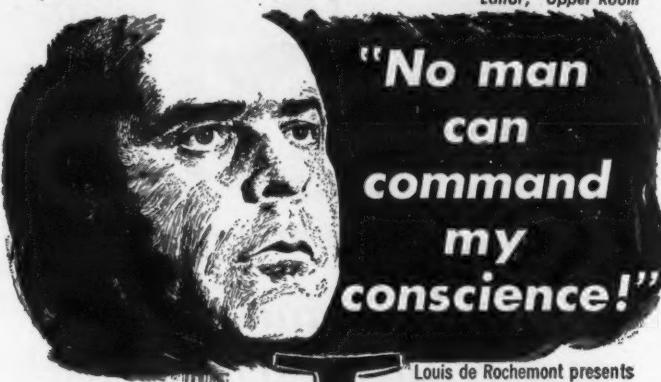
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can's methods made it easy for his enemies to arouse animosity against him in London, 6,000 miles away.

For example, men guilty of an act of violence which endangered another person's life were flogged with a rope. Duncan appointed Indian "constables" to administer the punishment. It was a harsh remedy. Some Anglican leaders in the mother country were repelled. They accused Duncan of barbarism. Yet, during the first year Duncan came among the Indians there had been eleven brutal murders. After that, none was committed during his lifetime.

Because of Duncan's hostility to sectarianism, the Church of England sent a full bishop to Metlakatla as Duncan's superior. The hardest task for Duncan had been breaking the Tsimshians of the liquor habit. He told Bishop Ridley that it might be fatal to give the Indians sacramental wine. "It would provide them with an excuse for an indulgence which can have only one result if it gets out of hand—their ruin," Duncan warned.

Duncan thus was guilty of defiance and insubordination. Officials of the British Columbia government backed up the bishop. Surveyors from the capital at Victoria questioned the right of the Tsimshians to the land where Metlakatla stood. It was hinted that the tribe might be shipped back to Fort Simpson by force.

Duncan had upset the scheme of things in the British Columbia wilderness. Some Indian villages had even impressed members of other tribes into a grim and wretched slavery. Duncan announced that he was setting aside \$5,000 from the profits of the Metlakatla trading post to buy these serfs their freedom. When this did not work, he proclaimed liberty for any former slave who could fight his way through the solitudes to Metlakatla. Duncan also abolished chieftainships.

Furthermore, the young Anglican missionary tried to instruct the Indians in the principles of democracy. This was particularly difficult, because most of them could not write. Yet, by using colored buttons dropped into a hat, he demonstrated how they could elect their own tribal leaders. This failed to enthuse the political appointees who governed British Columbia, for there was scant popular rule among the white settlers and none at all among the Indians.

Sir John A. Macdonald, Prime Minister of Canada, received Duncan in audience and at first sympathized with his cause. But political pressure changed Macdonald's mind. The Indians at Metlakatla were asked to surrender the land where their homes stood. Duncan realized, at last, that only one avenue was left.

"We shall find sanctuary under a new

flag," Duncan promised the Indians.

In the meanwhile, public opinion was mobilizing in the United States. Beecher, Hale, Phillips Brooks, William A. Bartlett—these were some of the well-known ministers of the day who protested from their pulpits against official Canada's antagonism to Duncan and his flock. But there also were Canadians who made Duncan's cause their own. When the missionary went to the United States for help in 1886, he carried a testament from leading British Columbia pastors, merchants and legislators which said, in part:

"... like the Pilgrim Fathers of old, this afflicted but prospering people seek a refuge from grievous wrongs, and hope to find it under the American flag."

"We, therefore, most respectfully command Mr. Duncan and his mission to such brothers and sisters in our sister country—the land of the free—as may be disposed to aid the oppressed."

Duncan was received by President Cleveland and his Cabinet. The President told him to pick out any site in Alaska for his followers. Leading citizens took an American flag to Independence Hall in Philadelphia, and there spread it ceremonially on the table where the Declaration of Inde-

pendence had been signed. This flag was given to Duncan—to fly over New Metlakatla, which would be under the sovereignty of the United States.

The missionary from Yorkshire, England, did the one thing which would make his gratitude to the United States the most evident. He applied for American citizenship and took out his first naturalization papers.

**F**IVE Indians were dispatched from Metlakatla to explore for a new home. An Indian named George Usher was their guide. They were men versed in the wilderness. They knew where fish would spawn, where timber would grow, where there would be shelter from the winds which blew from the stormy Aleutians. On Annette Island, across the international boundary, they found a sheltered bay. It was guarded by fastnesses of cedar, spruce and hemlock. A stream foamed out of the mountains, promising both power and drinking water. It was near the present city of Ketchikan, in Alaska.

On August 7, 1887, the U.S.S. *Ancon* steamed 70 miles northward, from Old Metlakatla to New Metlakatla. Canoes escorted the ship. Father Duncan and his followers trudged ashore. A tall spruce was quickly stripped of its branches. From this treetop flew the flag from Independence Hall. Dun-

can knelt on the beach and led the Tsimshians in a prayer of thanks.

Today, the four principal holidays celebrated in New Metlakatla are Christmas Day, New Year's Day, the Fourth of July and August 7, marking "Pioneer Day," when the Tsimshians came down the gangplank to make their home permanently under the Stars and Stripes.

From the beginning on Alaskan soil, the community was self-sustaining. In 1939 a special Senate Committee on Indian Affairs reported, "Unlike the ordinary Indian reservation, on this special reserve the affairs of the Indian community were administered under the guidance of Father Duncan, and these Indians have never been fed or supported by the government." Even the school system was to be maintained by the village.

The missionary reveled in his new freedom under American sovereignty. Nearly all visitors received the same message from William Duncan. "We are simply 'Christians,'" he would say. "We are nothing else at Metlakatla. The word of God has united us, not split us up into parties, and we love and treat all evangelical Christians as our dear brethren."

Duncan was 86 when he died in 1918. In his last will and testament, drawn up two years earlier, he ex-

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pressed gratitude that the Lord had permitted him to rescue the Tsimshans from their "degraded state of heathenism." And, for the final time, he adjured his sorrowing followers to shun "alcoholic drinks and places of bad character . . ."

While Duncan lived, no other white man stayed overnight in Metlakatla without special permission of the elected Town Council. He always blamed whites for the frightful debauchery and exploitation of the original Tsimshans he had seen at Fort Simpson long before. The custom of screening white visitors continues at Metlakatla, although it is not applied to people who have intermarried with Tsimshian men or women. The citizenship of Metlakatla's residents has no equal elsewhere in Alaska. The community owns four fish traps. These are vast cribs of wood and meshing, sunk at the entrance to strategic inlets. Only a limited number of trap sites are licensed in Alaska, from which are hauled tons of salmon, but without regard to conservation principles. When the question of continuing fish traps was before the voters at a referendum in 1948, Metlakatla voted more than 3 to 1 for abolition, even though such a policy would diminish the income of the lucrative cannery.

In 1951 the Duncan Memorial Church burned to the ground. It had been the largest church in Alaska, and some worshipers called it "the Westminster Abbey of the North." Cannery and sawmill profits now are helping to pay for a new church rising on the same site. This new church, too, will be the biggest hall of worship in the Territory. Like the original Duncan Memorial Church, it will be non-denominational.

The spiritual heritage of Metlakatla's people becomes evident early, when one visits the community. They take pride in their education, in the culture of the place, in its religious legacy. A boy of twelve told me in great detail the story of the man of God who had come from across the wide waters to save the Tsimshians. Duncan's grave is on a hill and it is a hallowed spot.

I have been to Old Metlakatla, where the wind howls mournfully through crumbling houses, and to New Metlakatla, where brightly-lighted homes cheerfully polka-dot the Northern night with their glistening windows. William Duncan, the missionary founder, could ask for no greater contrast. I remember the words of the bespectacled and kindly Canadian Indian agent, Mr. Anfield, as he guided me through the deserted lanes of Old Metlakatla:

"How tragic that my country did not learn to treat the Tsimshians as Christians before it was too late! Canada's loss has been Alaska's gain." THE END



# A HOUSE FOR GOD

By GLENN H. ASQUITH

"WHERE is God's house?" That question from a small boy was a hard one for his mother to answer. After all, everyone must have a place of residence, but what about God? Where is His house?

King Solomon and his people felt guilty when they thought of their lovely homes while God was worshiped out-of-doors or under a tabernacle, and they proceeded to pour out their treasure and their labor to make for God the most beautiful house in all the world. Of course, when the house was built in all its splendor, Solomon confessed that not even in it could God be contained. Nevertheless, there was a house for God.

Today—where is God's house? In many new neighborhoods people look in vain for a church building. In many old neighborhoods, the (Continued on page 46)

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I think of one building committee meeting I attended, and its unforgettable member. At first impression, he seemed uncouth and unlovely. His clothes were rough and carried with them the odor of the stable. The moist earth of the fresh-turned furrow still clung to his battered shoes. Withal, he was an interested member of the church building committee of his country church. He had taken time out from a busy morning to join with others in an effort to make their meeting house more worthy of the Presence of the Eternal.

He had come early to the meeting of this committee for a very special reason. This man had a deep spiritual need, which he hoped could be met when the proposed changes were effected in his church edifice. Here is what he said: "Mister, my life is a hard one, not so much because of the long hours and strenuous efforts I give to making a living, but because of the circumstances that beset my home and my daily life. I won't go into particulars. I need the church and the spiritual encouragement it gives me if I am to bear up under my heavy load. My best times

are the times I sit here in this meeting house long before the service of worship begins. Mister," and with hand and eyes he surveyed the interior of his place of worship, "can't you put something in here that is beautiful and religious and will help me to fix my troubled heart on the peace of God?"

There were a great many things and a wide variety of clashing colors in that room. One's eye searched in vain from place to place for a resting place, a focal point, something that commanded attention and spoke of God. There was no visible object which witnessed to the fact that this was the House of God. That meeting house was purely negative in its religious quality. Worse still, it was ugly, distracting and banal. There was sufficient bric-a-brac on the pulpit area to stock Dickens' Old Curiosity Shop. Yet it failed miserably to meet the spiritual needs of a driven human soul who sought a place of quiet meditation to ease his troubled soul and something tangible which would help him to fix his thoughts upon the living and the loving God.

After all, the minister is not the most important person present—nor is the man in the pew. The most important Person present is God. Yet, as the service proceeds, the man in the pew discovers that everything being said seems directed at him. The sermon is an attempt to edify him and the Scripture lesson to teach him (which is reasonable enough). But the hymns seem to be intended to describe his subjective feelings or to stimulate him to good behavior, and the creed to be not the bat-

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tle cry of enthusiastic believers in an unbelieving world, but a means of indoctrinating him. The collection is obviously an effort to get more of his money. The choir is singing, he suspects, not to please God, but to entertain him and win his approval for their splendid talent. Even the prayers have apparently been composed with the idea of teaching him something rather than to present his adoration and his petition to the Deity.

Our churches would do well to ask themselves just what the building and service of worship do to the souls of those to whom they minister. Do they make the worshiper think of God?

Ugly church buildings belie the beauty of holiness. We need humbly to remember that they also reveal the souls of the persons who have lent themselves to their construction. Realizing this, chastened and humbled, we had better set ourselves to correcting as best we can what has been done amiss and to building more worthily for the future. This does not necessarily mean a prodigal expenditure of our inadequate church erection funds. Rather it means some heart searching, less cocksureness about our procedures, a critical appraisal of our prejudices, and a sympathetic learning look at the religious needs of the human souls to whom our churches minister.

We grow excited about styles of architecture, how to get the money to erect our buildings, and how large a building should be erected. But have we humbly inquired as to whether the church building we propose to erect or have erected is ministering to the spiritual hungers of men's hearts and is helping to incline them to look with favor upon the things of God?

The "walls" speak in many ways, in a variety of voices and moods. Color, for example, plays an important part. Well-intentioned persons with a view to saving money, or indulging a flair for store-front decorating, or perhaps making use of a gift of paint or paper offered from the stock of the local hardware shop, proceed to cheaply embellish the place of worship with tragic results. Too great a variety of strong colors—in window glass, on walls, carpets and pew cushions—gives a distracting zebra-like effect to what should be a cheerful, restful and inspiring place.

Too great use of dark, drab colors in floor coverings, walls and woodwork—for the reason that these colors "do not show soil so readily"—gives the place of worship a morbid tinge. The result is a depressing refutation of the true nature of religious faith. Sensitive souls suffer from such surroundings and shun such a morbid environment.

Commercial organizations make wide use of color for walls and for machinery and therefore provide an en-

vironment which is conducive to the efficiency of their employees. Hospitals have discovered the therapeutic value of cheerful decor, thereby speeding the recovery of their patients. Churches, too, have a responsibility so to appoint their buildings that they are the harbingers of the order of truth, beauty and goodness which seeks to give otherworldly dimensions to our limited human existence.

Great preaching and great music have their own voices. And there are other less obvious ways whereby the Almighty in the mystery of His ceaseless love overtakes the human pilgrim.

I think of the young woman upon whom a great tragedy suddenly descended with such force that she became impervious to all overtures of religious comfort. There seemed little her friends or her pastor could do to meet her spiritual need. Then one day she was alone in the sanctuary. It was a cheerful, lovely, quiet, reverent place, simple in its architecture, but beautiful. At the focal point of the building on the chancel wall, hung a crimson dossal curtain against a soft gray wall. In front of this was the Lord's Table, on which rested a plain wooden cross of good proportions finished in gold leaf. Not a word was spoken. The organ and choir were mute. The minister and the congregation had not arrived. This broken-hearted woman was alone, so she thought, looking at the cross outlined against the crimson dossal curtain.

**T**HEN it happened. She remembered the meaning of the cross. Her spirit was melted by this remembrance of the love of God. She entered upon a new experience of God's love.

"It happened." But it was not an accident. The symbol of the cross had been skillfully placed. Light, color, the proportions of the building, the handling of the aisles, carpet and the lines of the structure, all led the eyes to that visible reminder of God's love.

I think of another church, another town. It was about ten o'clock on a weekday morning. The door of the church opened. Into the empty sanctuary walked a well-dressed man of mature years, evidently a person of means and capable of large responsibilities. Without a word he entered one of the pews and bowed his head in prayer. A deep concern for some inward event characterized his every movement. What high transactions were carried on between him and the great Shepherd, I never knew. It was apparent that he desperately needed God and had come to unburden his soul.

How fitting that the doors of that church were open on a weekday morning to receive this suppliant! But, for spiritual renewal, he had entered a

(Continued on page 44)

# To Provide Far More Comfort At Far Less Cost...

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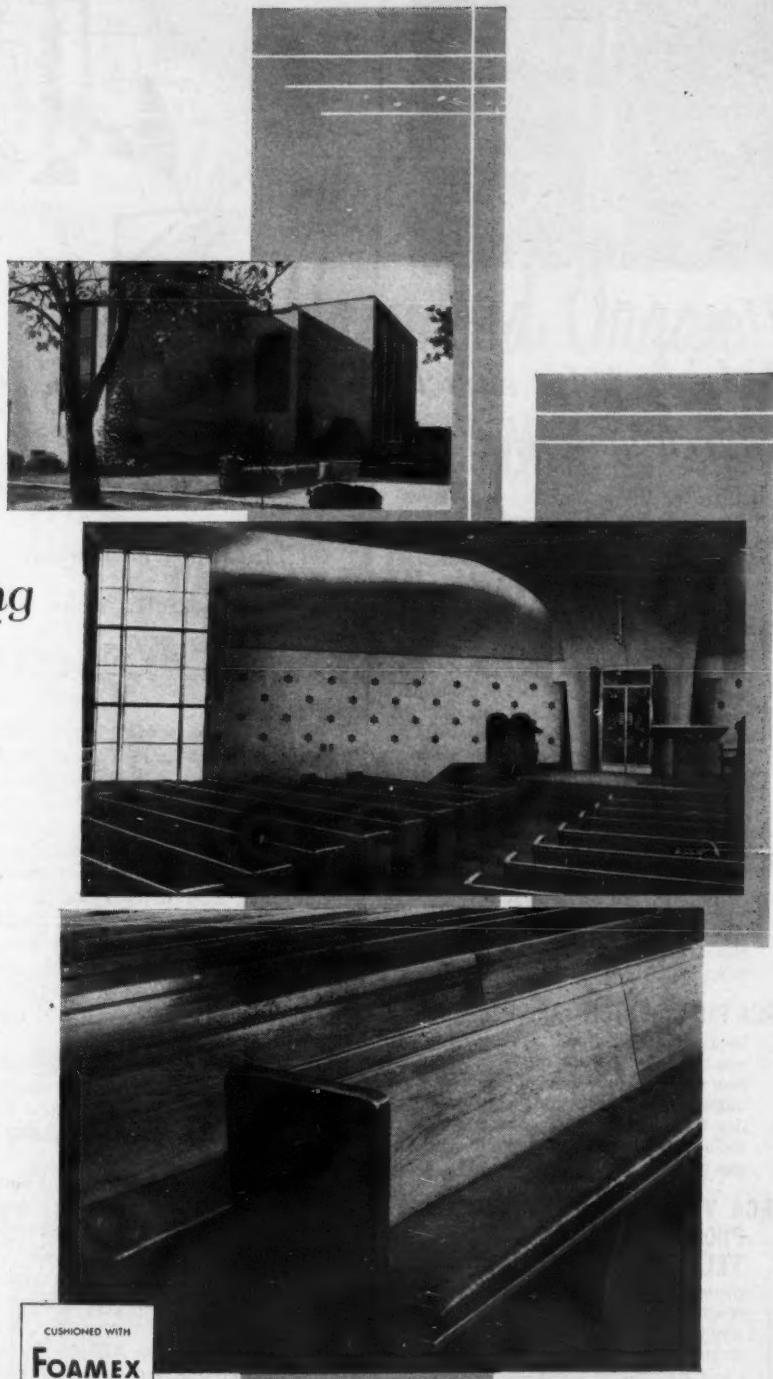
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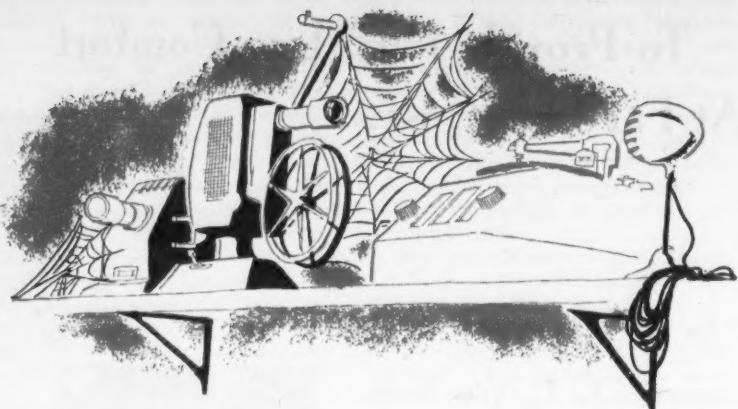
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## USE Your AUDIO-VISUALS

The finest equipment is worthless if it sits unused on the shelf. Make the most of these valuable aids

By MRS. JESSE M. BADER

HERE are two important things to keep in mind about audio-visuals. The first is that they have to be *used*. Some congregations, determined to secure the latest and most effective teaching tools, have bought audio-visual equipment—only to let it go unused. The mere act of purchase does not improve the church's educational program. It is necessary to have the equipment. It is equally important to use it. Even the most needful tool in the world is valueless if it is left to gather cobwebs.

The second thing to remember about audio-visuals is that they are designed to illustrate and dramatize the basic teachings of a church. Audio-visual *aids* is a fitting name.

These aids are composed of sounds and sights, employed either together or separately. The "sounds" come from wire, discs, tapes or film tracks. The "sights" are classified as projected and non-projected materials. There are projectors to handle slides, opaque objects, filmstrips and motion pictures. Non-projected materials include charts, diagrams, photographs and the like.

These new teaching devices—which help pupils to learn faster and retain facts longer—have proved eminently successful in almost every phase of church work. To make the best of them, a church should place its audio-visual program in the hands of a committee that understands how to *use* it to further

the over-all program of your church.

It is desirable that the committee operate on a budget, for in addition to buying permanent equipment and keeping it in repair, it is also periodically necessary to acquire additional materials. While the budget need not be large, its amount should be definitely stipulated in the church's financial program so that there will be no need to rely on voluntary donations.

The committee should thoroughly investigate all audio-visual equipment and methods with a view to selecting those best suited to the church's needs. It is also wise to cultivate the support of the rest of the congregation by educating them to the value of audio-visuals in the church's program. The committee should include a custodian, who will keep the equipment in good working order, and a librarian who will maintain a file of the materials on hand and order new materials when they are needed. The committee should also have access to a sufficient number of operators who have been trained to handle the equipment. And, finally, the committee should institute a demonstration program to instruct church-school teachers and leaders in how to make the most effective use of the apparatus.

The church's program will determine the type of equipment required. This equipment should be used in conjunction with regular lesson materials. A

good standard formula for using audio-visual materials:

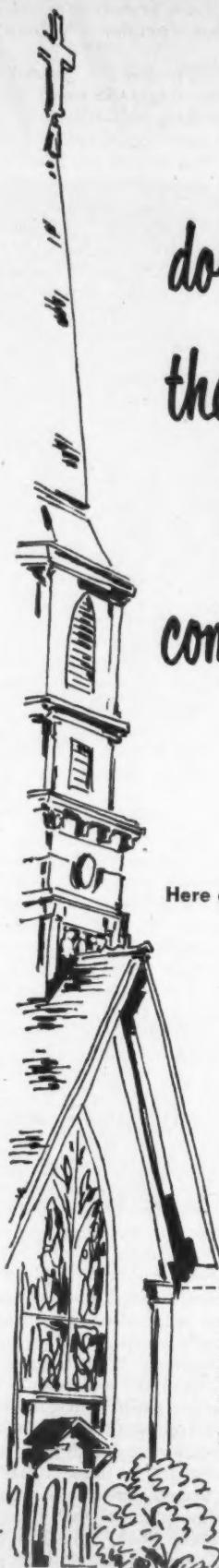
1. Establish a clear-cut educational objective.
2. Select the best method and materials for achieving this objective.
3. Have a preview showing of what you have selected.
4. Prepare for the formal showing by getting your room and equipment in readiness.
5. Before the showing, tell the audience what they are to look for.
6. Now proceed with the showing.

7. If the session has been one of instruction, end it with discussion, review and possibly a test. If it has been a session of worship, end with prayer.

Here is how one motion picture was recently used on a missionary educational program. The leader stated the purpose of the meeting, and outlined the manner in which the class would be conducted. Preliminary interest in the subject was aroused by showing photographs of the mission field, and by writing on a blackboard various words of the language of the country to be studied. Suggestions were made on what to look for in the film. The film was shown. A discussion was held on what the various members of the audience had seen in the film. A tape recording, made of the film's sound track, was run off, with the leader stopping it to comment on important points and to ask for reactions from the group. There was further discussion, then a final summary by the leader.

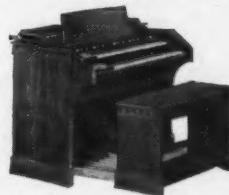
**A**LTHOUGH religious films are usually shown in a church's classrooms, recreation rooms or basement auditorium, they need not always be restricted to these quarters. Often they are appropriate for viewing in the sanctuary. Such a film was recently shown in a church auditorium for a group of church-school pupils. The youngsters were given some instruction on the film before they assembled in the auditorium. A brief prayer was offered, then the organ played as the screen descended. The film was projected from the balcony. When the picture ended, the organ played while the screen ascended. The lights were raised, and the pupils stood for the benediction by the pastor. It was a beautiful and worshipful experience.

The Uniform Series of Bible Lessons for the first quarter of 1954 will be devoted to the study of John—Gospel of Divine Love. There are many audio-visuals that might be chosen to aid in teaching these lessons. For January, during which chapters 1 through 5 will be studied, I suggest the filmstrip, "The First Disciples," produced by Church-Craft Pictures, St. Louis, Mo. This filmstrip uses drawings to interpret those



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portions of the New Testament which describe the first disciples. Purchase price is \$5.

If this filmstrip is selected, the following procedure might be used:

1. Have everything in readiness.
2. After the opening prayer, ask a pupil to describe a few of his friends and to tell how he became acquainted with them. Then use this pupil's story to help the children understand how the disciples came to know Jesus.
3. Read the story of the first Disciples found in Mark 1, Matthew 3 and 4, and John 1.
4. Tell the story in your own words.
5. Show the filmstrip.
6. Discuss what has been seen.
7. End the session with prayer.

Also highly recommended for January is the motion picture, "A Certain Nobleman," produced by Cathedral Films, Burbank, Calif. The running time of the film, which is in black and white, is 18 minutes. Rental is \$6.

In February the Uniform Series of Bible Lessons will be devoted to chapters 6 through 10 of John. For these lessons the motion picture, "A Wonderful Life," is recommended for adults, parents and senior high school students. The film has been produced by the Broadcasting and Film Commission (formerly the Protestant Film Commission), 220 Fifth Avenue, New York, N. Y. Rental is \$10. The film runs 45 minutes.

For March, in which chapters 11 through 16 of John will be studied, an appropriate set of slides is "The Life of Christ." These 33 color slides, executed by artist Elsie Anna Wood, come with script. Produced by the Methodist Board of Education, the set sells for \$19.80 and rents for \$2.50.

Although in the Uniform Series of Bible Lessons the Crucifixion story comes in the second quarter of 1954, it might be helpful to have the film,

"I Beheld His Glory," shown in March, or any other time in the first quarter. This appealing drama of the trial, Crucifixion and Resurrection is produced by Cathedral Films. Running time is 55 minutes. Black and white rental, \$15; color, \$25. During Lent, B&W rental is \$22.50; color, \$35.

There are many projected and non-projected audio-visuals suitable for the first quarter of the 1954 Uniform Lessons, as well as for other types of lessons. For example, scripts and recordings of the radio program "The Greatest Story Ever Told" are available. These recordings run for 30 minutes and are issued in albums, two programs to an album. Purchase price is \$4.50 per album. Inquire at any record shop.

Information on audio-visual equipment and materials can be obtained from a number of sources: denominational headquarters; Councils of Churches and Councils of Church Women; interdenominational agencies serving Protestant churches in the audio-visual field; producers of religious motion pictures, filmstrips and slides; manufacturers of audio-visual equipment; the Visual Education Fellowship, 79 East Adams Street, Chicago, Ill., which issues *The Audio-Visual Resource Guide for Use in Religious Education*.

It requires only a little thought to make good use—invaluable use!—of the audio-visual equipment you now own or plan to buy. Today's churches, competing with television, brightly-printed magazines, commercial motion pictures and the myriad sights and sounds of our neon-lighted existence, need all the "aids" they can get. The very latest audio-visual techniques and equipment are at their beck and call.

But they have to be used!

When they are used, they are priceless adjuncts to the Christian teaching ministry.

THE END

## DOES YOUR CHURCH MAKE YOU THINK OF GOD?

(Continued from page 40)

dark, barren room, as negative in its religious feeling as the tomb of Lenin in Red Square in Moscow. It offered no visible symbol or reminder of God's pursuing goodness, no touch of beauty or light to relieve the stark severity and the forbidding proportions of a room whose dark walls frowned down upon the solitary worshiper. What a gloomy shock to this troubled soul who had just come in from a world of bright sunshine and the trappings of artistry with which the commercial buildings next door were adorned! If he found a "balm in Gilead," it was in spite of the architecture and atmosphere of the church.

In his searching book, "The Life of the Church," Samuel H. Miller, in

speaking of the Middle Ages, tells us of the enduring grandeur of the churches bequeathed us. "It was an age of ignorance, of darkness and frustration — so we think; and yet in that time the souls of men, turned inside out, fashioned magnificent cathedrals to pierce the sky and stand century after century like enduring beacons to spiritual truth in the swirling tides of the world."

Then he goes on to say, "Certainly in our day, when we turn our souls inside out and make churches for them, we build some strange and squalid things — auditoriums, lyceums, gymnasiums, but not the kind of place where the soul of man could appropri-

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ately kneel or meet the wonder of the everlasting God or see the beauty of His holiness reflected in the thing dedicated in His use."

We cannot if we would, turn back our clocks to the Middle Ages.

We can, however, with the new materials and methods of construction available to us today, erect church buildings that make us think of God.

In this time of great spiritual need and of so many innovations in the field of architecture, we need to shun any attempt at showing off, and erect our buildings not for "show" but to give testimony to a mighty and unshaken faith. These church buildings of ours should be the corporate offering of a congregation to God. They should represent our very best in gifts, in craftsmanship, in materials. The church is the House of God, and even if very simple, should unmistakably bear witness to that fact.

So frequently we seek to get the most building for the least money in the shortest time. By following such a program we are likely to spend more money and get poor results.

In this period of tremendous expansion of our church buildings we ought to build them so that they have as great an effect upon those who enter them as a certain Midwest church

building had upon a group of young boys who entered its doorway one afternoon. These lads came from a depressed section of the city. Discipline and reverence were to them unknown factors. Their director had been transporting them in his car across the city, and their deportment had been anything but ideal.

Noting a beautiful church nearby, he, in desperation, asked the boys if they would like to go and see the building. Motivated by everything but religious sentiments, they agreed.

As the door was opened and the boys, still wearing their baseball caps, started to enter the beautiful sanctuary, their shouts were hushed. Without any word from the youth leader their caps came off and the voices were reduced to subdued whispers. The eloquence of the building had done its work. Wordlessly, it said, "God is here."

"If only these walls could speak."

*They do speak!*

What do the walls of *your* church say and do? Does your building help to confront men and women and children with clear intimations of an overshadowing Presence in the light of which life's true meaning and deepest satisfactions can ultimately be found?

Does your church make you think of God?

THE END

## A HOUSE FOR GOD

(Continued from page 37)

churches are so old and dilapidated it is hard for strangers to believe that God means much to men and women who go into the musty, old-fashioned structures once a week, while, as they themselves will boast, their homes are equipped with all the latest conveniences and comforts. Happily, both situations are being realized with a sense of stewardship, and a great church-building crusade is on.

Present-day church builders are being moved with a vision of the task which has seldom been equaled since Solomon's time. No longer is there merely cautious giving to a "Building Fund," but a glad response to the call, "Let us build a house for God."

In God's house, miraculous things will happen. It will stand as a symbol of divine justice. So much has happened to civilization during the last fifty years that there is the temptation to yield to man's word that "might makes right." God's house will resound to God's word which will remind men that the "wages of sin is death," and that righteousness leads to life eternal. Like Stevenson's clock ticking regularly while outside a terrific storm was uprooting trees and blowing off shingles, the truth of God never varies. In the house of God we come face to face

with the One who is the same yesterday, and today and forever.

In God's house will be housed the eternal compass showing the way to the Promised Land. In the worries and sins of life thousands who were once on the road have lost the path. In their souls has been realized the bitter truth discovered by the poet that some experiences can "unweave a rainbow." The high aspirations of youth have been frayed out, one by one, until there is little left but cynicism and disillusionment with people and things. When a house of God appears before such wanderers they will come in and the compass will show them a new way.

But perhaps the most marvelous thing which occurs in the house of God is birth and rebirth. Astronomers say that new stars are born when wandering particles of matter find a point of cohesion. Into the house of God come people whose motives and ambitions and thoughts are journeying hit-or-miss with no real purpose, and in the house of God they are brought up against the fact of the Christ. This startling Person becomes the point of cohesion around which the idle impulses of life begin to revolve until a new personality is born.

Above all, the glory of the matchless

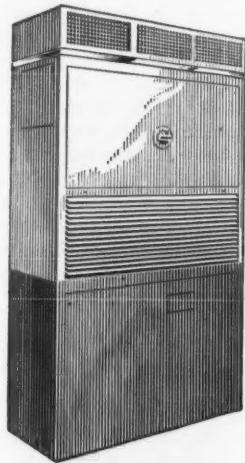
(Continued on page 56)

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**do** Try to reflect the worshipful attitude of the service in the way you act. Professor Hosman shows the proper stance near pews.



**don't** During the service, don't chat. Be alert to any needs but bear in mind: people may want to hear the anthem.



**do** Present the offering with reverence.  
**don't** Avoid nonchalance or indifference.



**do** Show people to their seats quietly and with dignity. Keep church bulletins in hand until after worshipers are seated.



## He Teaches

Old hands as well as beginners profit from techniques learned in this unusual course

By CARROLL THOMPSON

EVER since he was thumbed out of a pew, handed a collection plate, and told, "Here, take the offering," Everett M. Hosman, a college professor in Omaha, Nebraska, has wanted to do something about improving the technique of church ushering.

"People are often treated more courteously and attentively in a movie house than they are in the house of God," says this dynamic Methodist layman. "What most church ushers need are a new sense of dignity and a greater awareness of their responsibility."

For more than ten years now Professor Hosman has been conducting a one-man campaign to improve the ushering in the nation's churches. Working with missionary zeal he has instituted a regular course—as well as a correspondence course—for church ushers at the Municipal University of Omaha, and is also conducting ushering workshops in various parts of the country. His main object is to get church ushers to realize how important their work is.

"Ushering is a vital job in any business," the professor

**don't** Never bodily steer a lady down the aisle. Keep just ahead of those you escort; they'll usually stay in tow.





**do** Remember that dignity is also the keynote in passing the offering plate. Even good posture reveals efficiency and reverence.



**don't** Pausing for pleasantries during the offering is in bad taste. The vestibule later is the place for this.

## Ushers Their Business

tells his classes. "Just look at all the official greeters, floor-walkers, vice-presidents, contact men, traffic cops, and public relations people you run into nowadays. If ushering is important in most businesses, then it certainly is important in God's business."

Probably the most important part of an usher's job, says Hosman, is to assist a church guest into the proper mood for worship. If an usher can do this, he aids the church program. If he can't, he detracts from it. In the few seconds they are together, an usher must adroitly transfer a worshiper from the hurrying, worrying world of business and bicarbonate, to the calm dignity of a church service. This, however, is not easy to do, says Hosman—which is why he is convinced that most church ushers, no matter how experienced, need to study more carefully the very important business of being God's traffic cops.

When Hosman first hit upon his idea of a course for ushers he discussed it with several ministers in Omaha and with ushers and preachers in churches around the nation. As head usher of the First Methodist Church in Omaha, which has 2,300 members, Hosman spoke from a vast experience when he told others of the need for the study. When his idea was enthusiastically acclaimed, Hosman introduced the course at Omaha University in 1943—with a teaching staff composed of five ministers, a psychologist, and two other head ushers besides himself. An immediate

hit, the course soon gained such popularity that Hosman also made it a correspondence course. Within a matter of months he had students from Canada, Mexico, Cuba, Newfoundland, and South America, as well as from almost every state in the union. When he saw how well his first two courses were going he introduced his workshop plan where a church or church group, a ministerial union, a university, or some other civic institution, sponsors a church-ushering school as a community service. He has already held these workshops in 15 states, and is directing more each month. In his ten years of work, Hosman, through one method or another, has trained more than 3,500 ushers.

His course is divided into six sections; the usher and church; the church usher on the job; the usher's psychology in meeting people; what the church-goers expect; the usher and his minister; and the *esprit de corps* that should exist among church ushers.

As one of the regular adult-education courses at Omaha University, Hosman's class includes lectures, text books, discussions, demonstrations in churches, and periodic examinations. In the correspondence course students complete ten assignments to earn a master church-usher's award.

Most of the students are reached through the workshops. Here laymen, who have always thought they were good church ushers, often try to stump the expert. Usually those who come with a "show me" attitude, go home praising

**do** Appear cordial and pleasant when greeting arrivals. Friendliness, tempered with restraint, assures them of their welcome.



**don't** Enthusiasm is admirable, but back-slapping detracts from the worshipful mood an usher should establish.





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the teacher of this unusual course. But first they have to be shown.

"What can this Hosman tell us that we don't know already? How can you be so scientific about such a simple job?" they say. But after three nights of lectures and demonstrations on how the usher should do his job, most of them go away thanking Hosman for his instruction.

Hosman urges the laymen to ask questions and to take part in discussions on problems of their own church-ushering program and how they can improve it. When the discussion sags a little he brings them mentally to their feet with a question like this: "What would you do if the President walked into your church on Sunday morning?" Stark silence usually greets this one.

A typical incident occurred recently at a workshop class. It was the first night of the workshop, and Hosman, halfway through his lecture on the usher and the church, asked for questions or comments.

A young layman in the rear jumped to his feet. "Why do we have to sit through three nights of this just to learn about ushering? I've been ushering for almost a year and nobody has complained yet. What makes you think my work can be improved?"

A twinkle coming into his eye, Hosman asked a question in return. "What would you do if a poorly-dressed man came into your church?"

"Turn him away, of course. We allow no bums in our church," the man answered quickly.

"You'd better stay around for a few more lessons," Hosman assured him. "The proper thing to do, of course, is to welcome him—as you would any other worshiper—and seat him so as to fill the church properly."

Another layman asked, "What can I do to keep people from deserting me as I usher them down the aisle?"

"Don't get too far away from them," Hosman told him, "and also make certain to hold the bulletin in your hand, ready to give to the worshiper after you have him seated. Every worshiper wants a bulletin. Keep it and you'll keep your worshiper."

After a couple of exchanges like that most workshops settle down to good study sessions, with laymen listening and discussing intelligently how they can do a more purposeful job of ushering people to worship.

Hosman's manner encourages his students to open up and ask questions about ushering that they've long kept hidden, thinking them too trivial to bother about. If suitable answers can't be found in the workshop discussion, Hosman willingly stays afterward to help the ushers work out their individual problems.

The usual result of the workshops is

a meeting of the ushers and their minister to determine how they can improve their church-ushering program. Hosman sends them away from the workshops with 10 suggestions for an effective program.

First, he says, they must recognize the importance of good ushering. It is one of the factors that can make for a satisfying spiritual experience for the worshipers every Sunday. Second, it is the usher's job to help the worshiper over the psychological barrier between a bustling world and a serene church.

Third, an usher should be carefully selected. He should be a man who is well respected in his community, is twenty-five or older, is married, and has good judgment and good manners. Fourth, he says, ushers should be given proper recognition through announcements in church and in the bulletin or parish news letter. And ushers should be named by their church council, thus giving the job a new dignity.

Fifth, hold training sessions and social gatherings for the ushers to bring about a sense of close fellowship among them. Sixth, give ushers a vacation. Don't expect them to work forever without a respite. Seventh, insist that they be on time for the job.

Eighth, have enough ushers. Don't overwork good men. Train enough of them so that the job can be passed

around. Ninth, have a program to teach the congregation the importance of ushering.

Tenth, remember that to usher is to do work for God, and that He won't be satisfied with an ill-planned, careless job. Plan your ushering program thoroughly and carry it out with enthusiasm.

Hosman also urges that an usher's organization be started in every community. He began the first one soon after introducing his church-ushers' course in Omaha. The Omaha Church Ushers Association now sets aside a day each year for the honoring of certain of its members. Each year the retiring president is awarded a golden key and named a master-church usher. Such methods of recognition do much to keep up a good *esprit* among ushers of the community, says Hosman.

After this thorough tip-off on ways of better ushering, Hosman gives his pupils a set of do-and-don't rules.

The church usher must never put his hands on a woman guest. Dignity is the keynote of every act of an usher.

An usher must not be slovenly. Neatness is required, and though it may seem to go unnoticed, the lack of it will cause stares and comments that will detract from the worship service.

Don't wear loud neckties. Worship-

(Continued on page 56)



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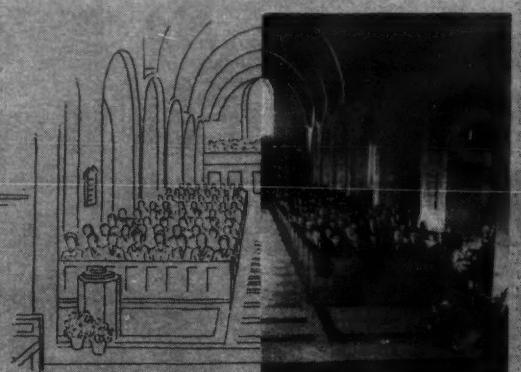
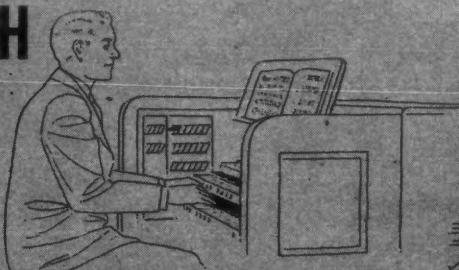
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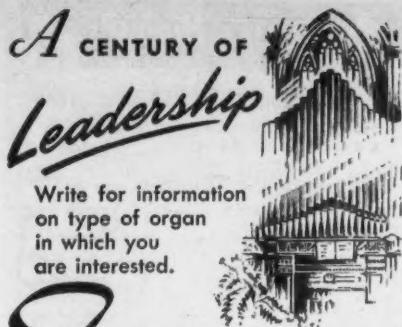
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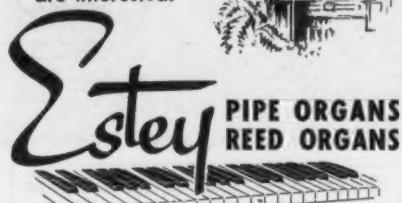
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# Visual Aids FOR THE CHURCH

Reviewed by  
MRS. JESSE M. BADER

This month's reviews illustrate how visual materials may be used in various types of church programs. Unless specified, the following films are 16 mm, black and white, sound. Inquiries as to availability should be addressed to the producers; addresses are listed at the end of reviews. Films may also be available from denominational publishing houses.

For encouraging stewardship: MORE FOR PEACE (Broadcasting and Film Commission, 44 min.; rental \$10). Bill Grayson, returning from Korea, is disillusioned by the self-satisfied complacency



"More for Peace": a soldier returns.

of his community. The film takes a quick and critical look at America's negligence in voting, at the treatment of displaced persons, and at our seemingly fatalistic attitude toward war.

For your program on prayer: POWER OF PRAYER (Family Films, 30 min.; rental \$9). Recommended for discussion of suffering and prayer, and for motivating use of prayer book. A young woman is injured in an automobile accident on the eve of her marriage. How she meets the situation by faith in God is well shown without sentimentalism.

For a program on tithing: GOD IS MY LANDLORD (Produced by Dynamic Kernels Foundation, Inc.; available from Perry Hayden; 45 min.; color; rental: free will offering). In the introduction to this film, several prominent men speak briefly in behalf of tithing. Perry Hayden's tithing experiment with a cubic inch of wheat is documented through photographic scenes shown over a period of six years. Each year the wheat was planted, harvested, one tenth given to the church and the remaining nine-tenths planted. At the end of

six years the cubic inch of wheat had produced 72,150 bushels. Useful in presenting the responsibility of stewardship.

For your lesson on the Golden Rule: GOLDEN RULE-LESSON FOR BEGINNERS (Available from Ideal Pictures, 10 min.; rental \$3; color rental \$6). An excellent film for use on family night. A teacher demonstrates the meaning of the Golden Rule to a third-grade class. Not only are problems developed, but solutions are shown. The rule is applied to everyday situations which children might face.

For your program on international relations: BORN EQUAL (Available from Library Films, 10 min.; rental \$3.50). This highly recommended documentary film in Australia explains the significance of the Declaration of Human Rights from the charter of the United Nations. Instructive and entertaining.

For your program on alcohol education: PROBLEM DRINKERS (Available from Association Films, 19 min.; rental \$3.50). Study of an alcoholic's downfall and rehabilitation. Something of the work of Alcoholics Anonymous, the Yale School of Alcohol Studies and the Research Council on Problems of Alcohol are shown.

For your study of the problem of Communism: THE BURNING ANSWER (Trinity Films, 3-D, color). In a suspense-filled drama, this first Christian film in

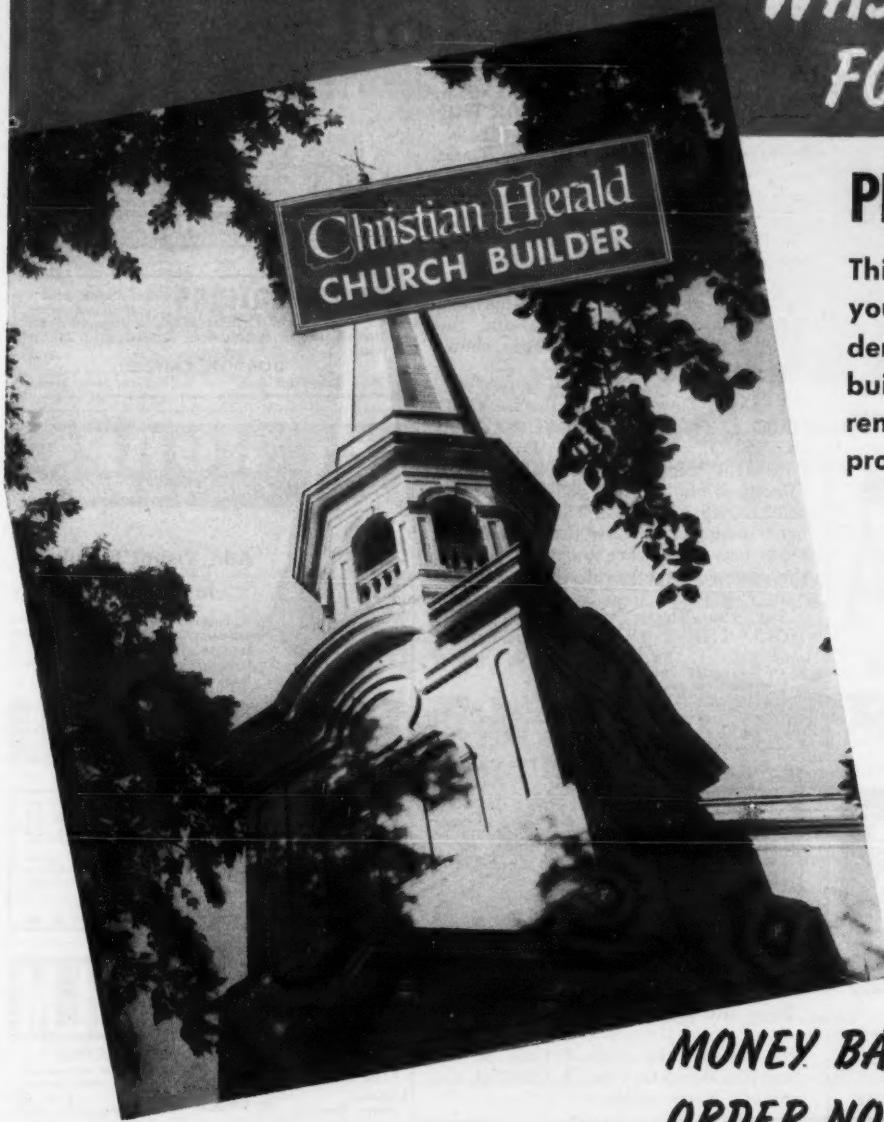


Filmed in 3-D, "The Burning Answer."

3-D answers some of the questions of Communism. The acting is sensitive, the music excellent, the direction capable. Photography is good.

For your program on the Bible: THE STORY OF THE BIBLE SERIES (Avail-

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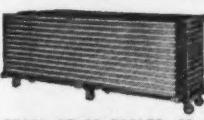
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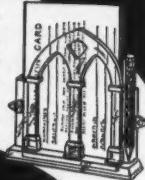


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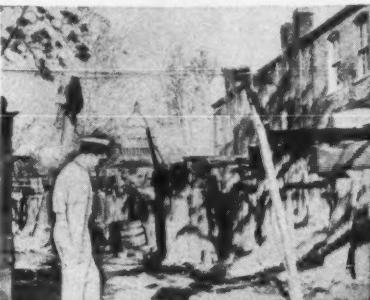
able from Hollywood Film Enterprises. Apply for rental). These picture stories follow the lives of the biblical characters they portray. Each film is authentic in its setting, costuming and background.

AT WORK WITH THE WORD; THE WHOLE ARMOR; THY WORD GIVETH LIGHT; and THE BOOK FOR THE WORLD OF TOMORROW (Available from American Bible Society, 20 to 30 min.). These are excellent films which are rented free of charge except for the last listed, which rents for \$10 or on an offering basis.

YOUTH FOR THE KINGDOM; MESSENGER OF PEACE; SICKLE OR THE CROSS; VENTURE OF FAITH (Available from Luther Laymen's League). These films are excellent for men's clubs, women's groups, youth organizations, Sunday schools and other church associations. The first film is a Christian witness against juvenile delinquency and parental neglect; the second is a dramatic story of a pastor; the third is the story of conflict between Communism and Christianity; and the fourth, filmed on a college campus, shows Christian faith in action.

For your Gospel-science theme: GOD OF CREATION; GOD OF THE ATOM; VOICE OF THE DEEP; DUST OR DESTINY; and HIDDEN TREASURES (Moody Bible Institute; 35 to 45 min.; color; apply for rental). These films have been produced to show the perfect harmony between science and the Gospel in the marvels of the world around us.

For your Home Mission study: WE HOLD THESE TRUTHS (Broadcasting and Film Commission, 28 min.; rental



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For your program on government: POLITICAL PARTIES; PRESSURE GROUPS; CENTRALIZATION AND DECENTRALIZATION; SOCIAL REVOLUTION; NATIONALISM; WORLD BALANCE OF POWER (Available from Encyclopaedia Britannica Films, each 20 min.; rental \$4.50 each). Pertinent to education and general public information. These films communicate skills and knowledge so necessary to decision-making in a free society.

For your Lenten program: Cathedral Films Lenten Series: STEPHEN, THE FIRST CHRISTIAN MARTYR, rental \$7;

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THE LAST WEEK; THE CRUCIFIXION; and THE RESURRECTION (*Available from the Society for Visual Education*). These filmstrips in color or black and white are from the Life of Christ Visualized Series. Each filmstrip in color, captioned, \$5; black and white, captioned, \$3.25.

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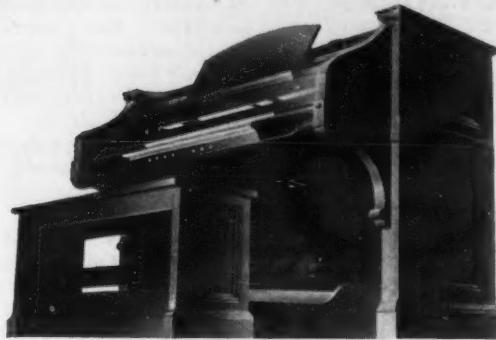
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#### Sources:

American Bible Society, 45 Astor Place, New York, N. Y.  
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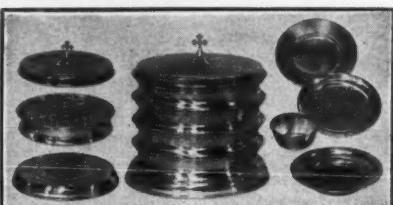
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### HE TEACHES USHERS THEIR BUSINESS

(Continued from page 51)

ers will be the first to notice any type of garish dress.

Don't have your breast pocket stuffed with notes, pencils or pens.

Don't wear toilet water unless it is extremely bland.

Don't use the "wet-thumb" method of handing out the church bulletin to worshipers. And remember to give it to a worshiper only after he is seated.

Don't point. Arrange signals ahead of time. Ushers can learn a lesson here from baseball players.

On the positive side Professor Hosman advises ushers—

Get to church on time. Promptness is essential.

Be sincerely interested in your work as an usher. Otherwise drop out until you regain your interest.

Be alert at all times, and make certain that the needs of your worshipers are promptly attended to. While he is in church a worshiper is in your care.

If there is a doctor in your congregation, be sure to seat him on an aisle pew about three-quarters of the way back. In this way he can be reached without distracting everyone.

Be reverent, and show it in your actions. There is nothing effete about it. The strongest men in history have been the most reverent. THE END

### A HOUSE FOR GOD

(Continued from page 46)

Creator fills the house. Ordinary men and women are transformed by this glory and they go out to heroic living and triumphant dying.

Where is God's house?

He fills His universe to overflowing. But it has ever been the way of God to honor with His presence the habitations which men build for Him by gifts of toil and substance and sacrifice.

The crusade moves on. Houses for God are being built in small subdivisions, in city squares, in villages, in the open country—that no one may need cry out with Job, "Oh, that I knew where I might find Him!"

Who are the builders? Clerks, teachers, housewives, factory hands, professional people—you and I. We are the builders. None of us is very wealthy, none is able to build alone. But where we join hands, God will not lack for a house.

It may well be that civilization depends on the success of this crusade.

It may well be that the success of the crusade depends upon you and me.

Where is God's house?

It is we who are the answerers of the question.

THE END

attention

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# Answers TO YOUR QUESTIONS ON CHURCH BUILDING

By C. HARRY ATKINSON  
Church Building Consultant

## Crowded Church School

What can we do to provide more space for the increasing number of children who now attend our church school?

Many churches run two separate church schools in conjunction with two or more worship services, thereby making multiple use of existing facilities. In such cases, care should be taken through special weekday social and recreational programs to weave the many strands of church life into a single fabric.

Simultaneous use of educational and worship units requires a building which has been designed for this purpose. Older buildings may need relatively inexpensive modification to meet this demand. Newer buildings are usually designed for simultaneous and multiple use of space.

As a temporary measure some churches make use of portable or folding screens to divide large rooms. These provide sufficient sound-and-sight control to prevent distraction of pupil attention. The low screens also permit heat, light and air to circulate freely.

Some churches solve the problem of inadequate space by carrying their educational program over the entire week by means of club and special group activities. Where climate permits, outdoor areas can often be appropriately designed for teaching purposes.

For the most part, however, churches with inadequate space must simply face up to a building-enlargement program if they are to make the most of successful teaching procedures.

## Selection of Furniture

Should the furniture of the church be selected by the architect?

The answer is an emphatic "yes." The selection of the furnishings, especially for the place of worship, can seldom be handled satisfactorily by a building committee who order from a catalogue. Ideally, the furniture should be designed in detail by the architect; then the finished whole has a harmonious spiritual and esthetic impact upon the worshipers. When a congregation cannot afford to pay the architect for such services they should at least consult him on the selection of the best possible materials from stock designs available.

## Glass for the Windows

What kind of glass should we put in our church windows?

Much depends on the style of architecture, the funds available and the prevailing natural-light conditions. Don't try to achieve a stained-glass effect on a tinted-glass budget. Genuine stained-glass windows, like most true works of art, are very

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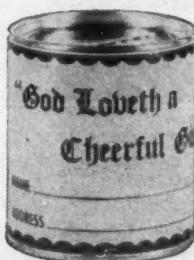
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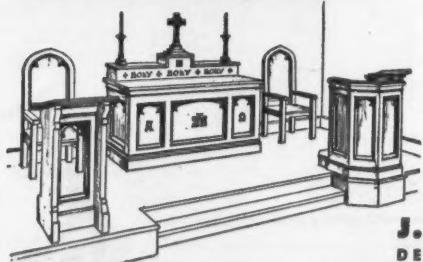
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### Improving Acoustics

What can we do to improve the acoustics of our place of worship?

The ideal acoustical arrangement is to have a sound or group of sounds—the voice of the speaker, the choir, the organ—impinge upon the ears of the congregation in a single clear impression, and then be promptly absorbed by the surrounding structure. Poor acoustics will cause a sound to reverberate about the room thereby creating a repetition of the original sound on the congregation's ears. The number of repetitions, and the intervals at which they will come, will depend on the number and position of the sound-reflecting surfaces in the room.

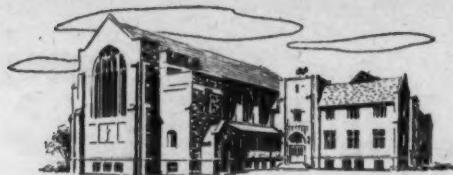
Each material construction or item of furnishing in a building has a certain sound-absorbing factor. These factors are now known to architects and acoustical engineers. By means of special electronic devices, sound experts can accurately measure the acoustical factors present in any building. In this way new buildings can be planned with excellent acoustical results. In older buildings it may be necessary to cover certain surfaces with acoustical plaster, to insert panels of perforated acoustical tile, or to use carpets, seat cushions and draperies to absorb superfluous sound waves.

Frequently in basement areas or buildings constructed of poured concrete I find the walls covered with a thick cement paint, the floors trowled smooth and the ceilings painted with a high-gloss varnish. As a result, the echoing within these rooms makes them totally unsuitable for teaching. Draperies, rugs and acoustical materials on walls and ceilings, however, can help to correct undesirable conditions.

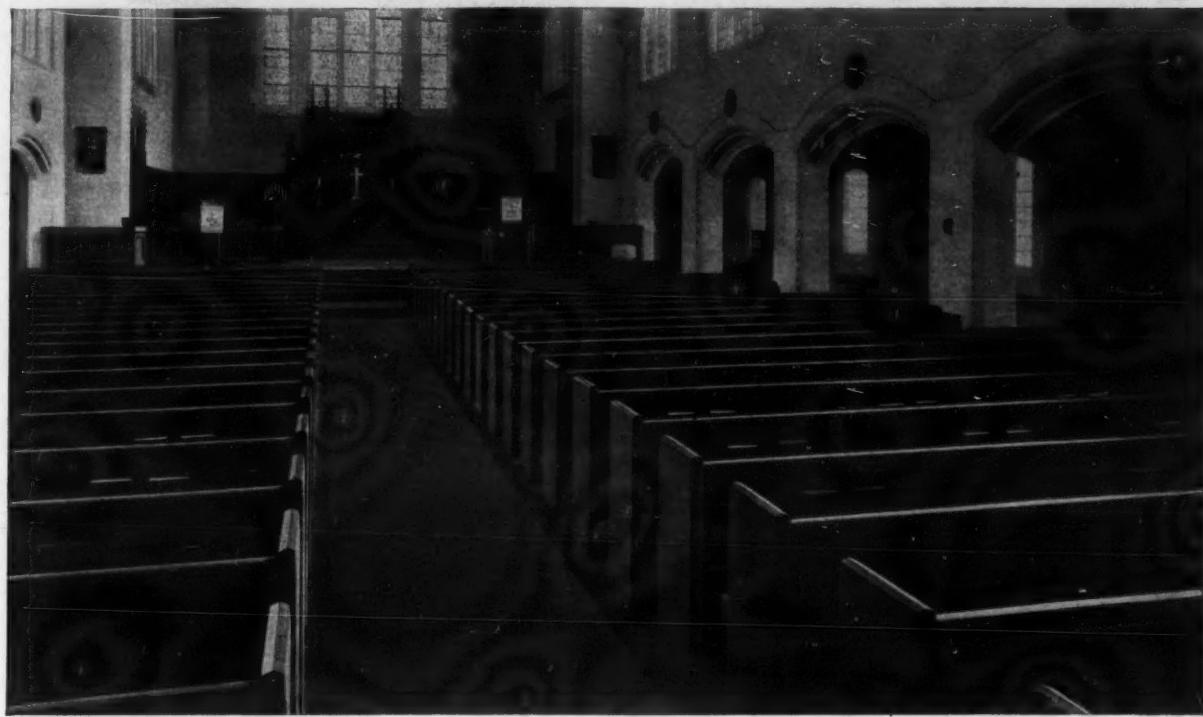
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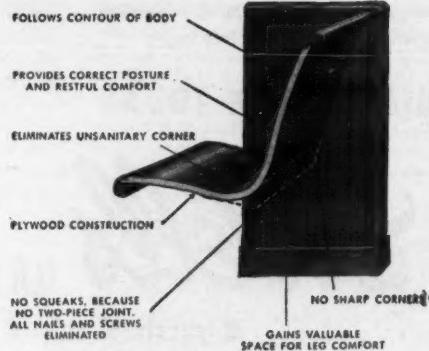
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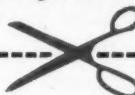


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# THE CHILDREN'S PAGE

Edited by  
BETTY JUNG  
FITZSIMMONS



## SIGN LANGUAGE

I STOPPED in front of Mama, full of woe. I looked at the cardboard sign dangling from my neck, and my lips trembled.

Its cord hurt my neck. And Mama had tucked it under the collar of my red plush coat, which made it feel too tight.

The sign was printed in black crayon, with my name on one side and my destination on the other, so I couldn't get lost. Because Papa was so sick and noises bothered him, I had to visit Grandma and Grandpa while he got well. It seemed a long way to go alone—thirty whole miles on the big black train that belched smoke and made lonesome sounds—from Oklahoma City to Guthrie.

"You *must* wear it," Mama said. "Walk faster. We have to buy your ticket, and the train is coming." She got a firmer grip on my hand and propelled me into the station.

On the conductor's high step, Mama gave me into his care, kissed me and whispered reminders. "Don't forget what I told you. Don't—" Her words were lost on the frosty air as I

scrambled up the steps, but I remembered exactly what she had said.

Inside it was warm, and jammed with people, many eating lunches from paper bags and boxes. Walking down the aisle, my little valise bumped the seats as I looked for a place to sit. A round-headed boy stuck out his foot and I tripped. "Look, Ma, at that sign on her neck!" he shrilled.

Everybody was looking. Humiliated, I fled into the next coach.

That was full, too. A fat lady punched her companion and gaped at me. "Look, Mabel—ain't it a terrible thing to stick a sign on a little kid?"

I scurried on, cheeks burning. Where, oh where was the conductor? If I could sit down somewhere, people wouldn't stare.

As I reached the end of the last coach, tears streaming, I saw a man sitting alone.

A lurch of the train sent me sprawling. The gentleman picked me and the valise from the floor and seated me next to the window, raising it a crack. A pleasant gentleman with kind eyes, he wiped my face with his hand-

kerchief. "Little girl, are you all right?"

I nodded my head.

"My goodness," he eyed my sign.

"What have we here?"

I hung my head.

"Well!" He examined the cardboard. "At least, you can't get lost," he said.

When the "butchers" came through, he bought peanuts, soda water and candy, until I was filled to the brim. At last, he put a finger under my chin and looked at me. "How does it happen you're traveling alone?" he asked.

I wanted to tell him, but I couldn't speak. I shook my head.

"Child, are you afraid of me?"

I shook my head again.

"Then why don't you talk to me?"

I pointed to my mouth and looked at him piteously.

"You mean, child," he said slowly, "You *can't* talk?"

I nodded.

The conductor came through. "Anybody seen a little girl—" he began. "Oh, there you are—thought I'd lost you for sure."

"I'll look out for her," the gentleman said. He tapped my sign, and the conductor looked startled.

"Well, the poor little thing. Yes *sir*, if you say so," he said.

Arriving in Guthrie at last, my friend helped me down the steps, and there was Grandpa. I threw myself into his arms and sobbed.

"Here, here, what's this?" Grandpa hugged me, glared at the offending sign, and lifted it off my neck. And then he was shaking hands with my friend. "Hello, Bob, how are you?"

"The best ever, John. Say, you've a fine little granddaughter here. I ran across her on the train. Too bad about her speech," he added, in an aside.

"What's too bad?"

"Because she can't—er—talk."

"Can't talk? She talks faster than six of your Indians at a pow-wow!" Grandpa eyed me sternly. "Now, Doris, let's get to the bottom of this!"

I whispered in Grandpa's ear.

"Her mother told her not to say a word to strangers," Grandpa translated, eyebrows lifting. "Well, Honey, you can talk now. This is Bob Owen, a friend of mine." And the two men suddenly roared with mirth.

And that was how, in the winter of 1910, I got acquainted with Robert Latham Owen, former United States Indian Agent to the First Civilized Tribes, and at the time of my story, United States Senator from Oklahoma.

—DORIS E. TULL

# Daily Meditations

by John W. McKelvey

## **Friday, January 1**

READ I PETER 2:1-5

*Beyond the dim unknown standeth God within the shadow.*

—JAMES RUSSELL LOWELL

NEW Year's Day! How wonderful to realize the profound truth of God's Word: "Behold, I make all things new" (Rev. 21:5). God does it with a thing called "time." The old year with all its failures and heartaches is passed away; a "new" year with infinite possibilities and blessed hope begins. As with time, so with "life." The U. S. birth rate is at an all-time high with nearly a million babies born during the first three months of last year. No doubt there will be more this year. If God is invincible in hope, why shouldn't we as mortals be also?

*Thou Lord of life and conqueror of sin and death, we come to Thee at the dawn of this New Year to seek Thy blessing, Thy strength, Thy presence, for in Thee is our victory. Amen.*

## **Saturday, January 2**

READ ISAIAH 51:1-3

IT'S a good thing to remember at the beginning of another year that what happens in the days ahead will not be due altogether to your own genius and ability. William C. White tells about a commencement address in which the speaker spoke about the man who ran the store at Silver Lake and who always accounted for his success by saying, "Yes, sir! Hard work done it, hard work and sticking to it." Most people accepted this statement, but one old resident asked, "Didn't that \$1,400 you inherited from your old man help you none?"

*Give us, O Christ, the desire to humble ourselves in Thy sight and to seek Thy will in order to do it. Fill us with a hunger and thirst after Thy truth and righteousness. Amen.*

## **Sunday, January 3**

READ I JOHN 4:6-10

WHATEVER lasting success you achieve this year will depend on your discovery of the values that endure.

An auto mechanic in Detroit supplies the key to your discovery in his offer to sell one of his eyes so that he could buy leg braces for his six-year-old son. He said, "We've spent money on good doctors and money on quacks. Maybe with braces he can walk. That's why I want to sell my eye." Whether or not his boy will ever be able to walk, at least he will never be able to forget love so great as this.

*Lord Jesus, enable us today to understand our duty and privilege to minister in Thy name to the needs of those about us. Give us faith, hope and love, for Thy sake. Amen.*

## **Monday, January 4**

READ II PETER 3:17, 18

*You cannot live on what God did yesterday.—JOHN WESLEY*

IF THIS New Year is to mean anything new and significant to you, let it demand of you as it does of the universe, that you show signs of growth. H. A. Overstreet has wisely said, "The essential thing about an individual is not so much the number of years he has lived as the psychological competence that these years have netted him. Thus, not all adults are adult. Many who look grown-up on the outside may be childish on the inside." Today, then, hear God's voice—and grow in grace.

*Grant, O Lord, that each of us may rise in stature to be like Thee. Bless the deeds we do in love and the efforts we make in righteousness, and give us Thy peace. Amen.*

## **Tuesday, January 5**

READ LUKE 14:18-23

*Doing the will of God leaves me no time for disputing His plans.*

—GEORGE MACDONALD

WHEN God opens up life and opportunity in the New Year ahead, how senseless to hedge, to balk, to make excuses! Often our efforts to escape duty and honor are as ridiculous as the protests of the man who last summer married his second wife without divorcing his first. He pleaded innocent, saying, "I don't need a divorce. Look, it

says right here on the marriage license, 'void after two years.'" Not how dumb can you get, but how blind you can be when you see only what you want to see!

*Open our eyes, Lord, that we may see glimpses of truth Thou hast for us, and give us strength that we may walk undaunted in Thy paths of service and sacrifice. Amen.*

## **Wednesday, January 6**

READ JOB 5:6-11

S. N. BEHRMAN in his drama, "Jane," presents Tower sparring with his estranged wife over the incessant problems that make up the daily round. She bewails the fact that he has run away from responsibility, whining, "I suppose I shall be left here wrestling with Ann's problems. Oh, dear, life is difficult!" To which Tower replies, "It's practically impossible. The moment you're born you're done for." It was in answer to this pagan cynicism that Jesus came preaching, "Ye must be born again," born again to live in spirit and in truth.

*Take Thou, Holy Saviour, our hearts and inspire us to trust Thee, knowing of a surety that Thou wilt give in excess of our asking. Amen.*

## **Thursday, January 7**

READ HEBREWS 2:1-4

*One on God's side is a majority.*

—WENDELL PHILLIPS

IN "The Silver Chalice," Thomas B. Costain deals with the mystery of miracles. He portrays Luke explaining to Basil how God works His holy purposes. "I thought the plan (effecting Basil's deliverance from slavery) may have been conceived in my own mind, but the angel (to whom Basil had prayed) may have put the thought there in the first place. That, my son, is how most miracles come about . . . Miracles are happening all the time . . . and they come about quickly, just like this, with two men talking together."

*We cannot know, O Lord, the secret of Thy majesty and power, but only*

*that the hour for serving Thee is always present. Let us be ever alert to hear Thy voice. Amen.*

**Friday, January 8**

READ PROVERBS 20:1-5

*Temperance is the preservation of divine order in the body.—THEODORE PARKER*

A SHOCKING tragedy of last year was the dreadful death that came to a young GI and his sweetheart. It was not accidental and it was not premeditated. It was the result of a drinking spree: murder and suicide. The young man left a note which said, "I killed Flo because of passion and drink. We were both drunk. I killed her and I'm sorry. Life is not worth living." But up to that terrible night of intemperance life had been not only worth living but filled with opportunity. Too late the young man learned, "Wine is a mocker!"

*Teach me, my God and King, in all things Thee to see. Help me to rise above temptation and to shun evil. Give me the will to keep the banner of my soul clean and spotless. Amen.*

**Saturday, January 9**

READ PSALM 31:21-24

*A great deal of talent is lost in this world for want of courage.—SYDNEY SMITH*

HOW many times you will need courage only God knows. John Gunther writes, "There are all sorts of courage, that of bravado for instance . . . There is the courage of audacity . . . There is the slower, less spectacular courage of resolution . . . Then, there is the courage to make tremendously lonely decisions, and to stick to them." The nobler forms of courage belong to the heart and soul. Very often no one will ever know the price you have paid in terms of courage for the achievements of life; only be not afraid.

*Thou, God, seest me in all my times of need, in despair as well as in triumph. Stay Thou with me with strength and healing. Amen.*

**Sunday, January 10**

READ PSALM 27:11-14

*The best hearts are ever the bravest.*

—LAURENCE STERNE

WE HEAR many voices shouting for freedom these days, but only occasionally does someone speak out for the duty of freedom. If we are free to speak, to read, to worship; if we are to be free from fear and want, then the real question is not whether these freedoms exist but whether we have the courage to do these things. Very often a price is put upon them, and the pity is that we are sometimes unwilling to pay it. There have been those

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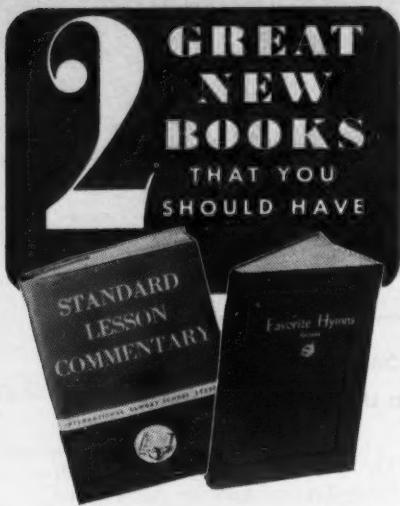
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*Lord, let me be obedient when Thou dost speak. Give me unflinching resolve when I am put to life's test. Fill me with hope and final victory when the battle is fiercest. Amen.*

### Monday, January 11

READ II CORINTHIANS 1:17-20

*Faithfulness and truth are the most sacred excellencies of the mind.*—CICERO

WHEN Marshall Rommel was a schoolboy he was lazy and inattentive. He was so careless that he became the butt of his class. "If Rommel ever shows up a dictation without a mistake," said the schoolmaster one day, "we will hire a band and go off for a day in the country." Rommel sat up and promptly turned in a dictation without even a comma out of place. When, however, the promised excursion did not come off, he lapsed into his usual indifference. Nothing counts like being true to your word—to God as to men.

*I would be true, Master, for there are those who trust me. I need Thee every hour, lest in base denial not only I but others depart from Thee. Bless and keep me. Amen.*

### Tuesday, January 12

READ PROVERBS 3:1-6

*No sciences are better attested than the religion of the Bible.*—SIR ISAAC NEWTON

THE experiment of the dog, the meat and the bell is too well known to need retelling. To salivate when meat is brought is "natural" to a dog; yet by ringing a bell every time meat is brought, men are eventually able to "condition" dog-nature so that salivation takes place merely at the ringing of the bell. This is what scientists call the conditioned response. It is nothing new in the realm of religion: If you will acknowledge God in all your ways, He will direct your paths. It is as simple and as wonderful as that!

*Dear Lord, purge our hearts that there may be in us no evil choices and no powers of darkness. Grant us humility and honor. Amen.*

### Wednesday, January 13

READ MATTHEW 7:26-29

*To do or not to do; to have or not to have, I leave to Thee.*—CHARLES WESLEY

SOMETIMES last fall a three-room frame house near Louisville disappeared over a week end. "Whoever got it just saved me a lot of trouble as I was planning to tear it down anyhow," said the owner. Strange as it sounds, this is not the first house that suddenly vanished. Jesus told about such a house,

"a house built upon the sand." Not only a house without foundations, but a house divided, a house of hay or stubble. Yes, men build so many kinds of houses which disappear in storm, flood and fire. How different when men build on the Rock of Ages!

*Our Father, we indeed hunger and thirst after Thee and are not satisfied until we spend our money for the living Bread. Bless us in His name. Amen.*

### Thursday, January 14

READ JOSHUA 1:8, 9

*Some defeats are only installments to victory.*—JACOB A. RUS

LOUIS FISCHER in his "Life and Death of Stalin" states Stalin's four rules of success: any method is justified if it helps achieve the desired end; men must be discarded when no longer useful; alliances are made to be broken; ideas have no existence unless chained to the chariot of power. These rules go far toward explaining what we know of Communist power and terror. They are of course directly opposed to the kind of success which God promised Joshua and which brings in its wake blessing, honor, mercy and peace.

*Help me this day, gracious Father, to seek the success of goodness and truth, the victory of forgiveness and love, the glory of self-denial. Amen.*

### Friday, January 15

READ PSALM 73:12-19

NOT LONG ago the papers carried the story of a fifty-three-year-old woman who leaped to her death from the 14th floor of a New York skyscraper after telling a man who tried to save her, "You'll have to come out and give me a push." Whatever prompted her to call it "quits" with life, at least she didn't need that final shove. Somehow, when men live in evil and darkness they find themselves "in slippery places." It is hard to believe that men can be so blind and foolish when God is so ready to forgive and redeem.

*Holy Father, sustain me in weakness and doubt and teach me to believe and obey Thy will. Purge me from sin and save me. Amen.*

### Saturday, January 16

READ PSALM 74:12-17

TODAY is just about the middle of winter. Perhaps where you are the sun is shining; perhaps the skies are heavy with winter's handiwork, sleet and snow, wind and storm. No use complaining, for these things must needs be before another spring can come. It is well to see behind the scenes and seasons lest we forget God, our Creator, Friend and Redeemer. He made us to

endure bleak midwinter and survive it, just as He made us to encounter death and outlast it.

*Lord Jesus, remember me today amidst the bitter winds and raging storms and help me to remember Thee as Saviour and Lord, Refuge and Deliverer, for Thy name's sake. Amen.*

#### Sunday, January 17

READ ROMANS 8:14-17

PART of the glory of "The Silver Chalice" lies in Thomas B. Costain's ability to impart the truth that some things can be seen only through the eyes of faith, as for example the secret splendor of the Cup. When Deborah first saw it she was startled, "I saw it," she whispered to Luke. "It was so strange that I wondered if it was all imagination." Luke assured her that she indeed saw it whereas Adam, the guard, saw nothing at all. "Adam is lacking in faith . . . If you have faith, it glows for you with this serene light. Otherwise, it is a very plain cup."

*Impart, O Father, the vision we need to comprehend the task before us. Send us forth in faith to see that with Thee is life and blessing. Amen.*

#### Monday, January 18

READ PHILIPPIANS 4:7-9

*No amount of ability is of the slightest avail without honor.*—ANDREW CARNEGIE

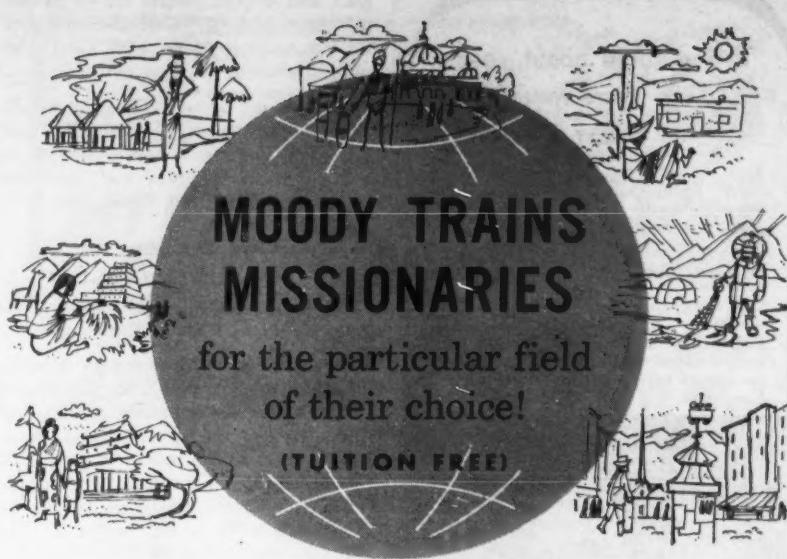
WHEN the New York subway and elevated trains changed from dimes to tokens last summer, it was discovered that 4,346 slugs were used the first day. This means that one of every 980 passengers succeeded in beating the 15-cent fare. This news was not actually as shocking as its counterpart, namely that this cheating was about average. Perhaps, percentage-wise it is not so bad, but when it is added up it indicates that all is not well with America, with dishonesty like this eating at the vitals of our national integrity.

*Lord, in whose forgiveness alone we can start clean and new and holy, strengthen us and help us to achieve honor above fortune, and character above paltry riches. Amen.*

#### Tuesday, January 19

READ LUKE 4:21-24

WHEN Lord Frobisher in S. N. Behrman's drama, "Jane," speaks of suffering from asthma, Jane remembers she has a wonderful asthma remedy upstairs. Her late husband used to suffer from it too, and this prescription worked wonders. Frobisher asked, "What did your husband die of, Jane?" She replied, "Asthma." It didn't seem ironic to Jane any more than it does to us, that the remedies we apply to



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hurt and broken hearts about us are powerless to heal. Why? Because they fail to come to grips with God who alone redeems us from evil.

Father, we come to Thee in meekness and penitence. We see Thy love revealed in Jesus. We turn in faith to grow into His likeness and evermore to dwell in Him and Thee. Amen.

### Wednesday, January 20

READ EPHESIANS 4:11-13

*One life: a little gleam of time between two eternities.*—THOMAS CARLYLE

WE ARE beginning to see the connection between the past, the present and the future. Life is chiefly a matter of linkages, few linkages meaning immaturity and spiritual poverty, many and healthy linkages meaning vitality and maturity. Psychologists are telling us, according to H. A. Overstreet in "The Mature Mind," that life gets off balance and becomes futile when people link themselves to illusions and fantasies; but that life "is rich and happy when it is fulfilling its possibilities through creative linkages with reality."

Dear Master of us all, place upon us burdens, the burdens of others as well as the heavy loads that belong to our solitary ways, and give us strength to bear them, for Thee. Amen.

### Thursday, January 21

READ II CORINTHIANS 9:6-8

*Charity is a virtue of the heart; not of the hands.*—ANONYMOUS

DID YOU read about the driver in Milwaukee who got worried about a car following too close behind his? When he slowed down the other car slowed down. When he increased his speed, so did the other car. The police straightened him out when they stopped him and showed him that he had hooked bumpers with a parked car two blocks back. This incident sets forth a very remarkable law of life: If you sow sparingly, you will reap sparingly; if you sow bountifully, you will reap bountifully. You can't escape what you are.

God and Father of us all, forgive us in our greed and lust for the perishing things of earth. Fill us with the fruits of Thy spirit. Amen.

### Friday, January 22

READ ROMANS 8:18, 26, 27

*Pain is no evil unless it conquers us.*

—CHARLES KINGSLEY

ONE OF life's inescapable foes is suffering. It is less important to ask "Why?" than it is to enquire "Wherefore?" The late President Roosevelt learned the hard way what suffering was. He learned the need for courage

and hence could transmit courage to the nation. John Gunther writes, "In some respects it might almost be said that polio was God's greatest gift to him. Through the fires of his ordeal he established a power-over his own mind that had never been there before." O joy that seekest us through pain!

O Lord, Thou hast created us in Thine image and hast crowned us with glory and honor. Stay Thou with us in every time of need. Amen.

### Saturday, January 23

READ ROMANS 12:16-19

YOU never know when honesty and integrity will pay off! The taxicab driver was only doing his honest duty last fall when he turned in a purse left in his cab. It contained \$280 and belonged to two Venezuelan girls who were visiting in New York City. All told he received rewards of \$130 plus a letter from the Venezuelan government plus a handsome leather wallet—plus a clear conscience. Of course we may not always be rewarded as generously in material gifts, but who can estimate the value of that "clean feeling inside"?

Gracious Master, Thou hast been our great example and constantly we are inspired to follow in Thy steps. Help us to be faithful to Thee. Amen.

### Sunday, January 24

READ JEREMIAH 31:1-3

A MOST curious episode transpired recently when five Japanese Sika deer escaped from their pen at the New York zoo. The keepers knew it would be the height of folly to chase them. You don't try to round them up as you do cattle or horses on the range. You entice them. And the best time is the middle of the afternoon when the deer are used to seeing the arrival of their grain truck, which they follow until it stops. By this strategy the keepers recovered the lost deer. God's love also woos us to Himself.

How wondrous, Lord are Thy works! I sought Thee and was found of Thee. Keep me in Thy peace. Amen.

### Monday, January 25

READ MATTHEW 5:8-10

IN HIS biography of Stalin, Louis Fischer reveals the terrible poverty of Stalin's soul when he relates how Stalin wanted the love of his children but never received it in full and hearty fashion. After all, they could hardly have been ignorant of their mother's suicide. Besides, Stalin once said, "I am a person who is not carried away." He was unable to give emotionally, and what he could not give, he did not receive. What a dreadful indictment,

and how earnestly we ought to search our souls lest we commit the same tragic blunder!

*Thou art great and greatly to be praised, O God, and we fall down in love and adoration before Thee, because Thou hast loved us with a surpassing love. Amen.*

#### Tuesday, January 26

READ PSALM 42:1-4

PERHAPS you read the amazing story of two thirsty elephants who broke through man-made barriers to reach a waterhole in Colombo, Ceylon. The fury with which they demolished the reinforced concrete and steel fences is accounted for only by the implacable drive of thirst. It will draw a man to God as irresistibly as a beast to a waterhole, and the reason is plain: God made man "to hunger and thirst" after righteousness, and no matter how man pulls back, his soul remains ever restless until it finds rest in God through Christ.

*Teach me, O Father, to understand Thy ways and lead me through darkness to light, from chaos and despair to Thy holy will. Amen.*

#### Wednesday, January 27

READ MARK 12:29, 30

*True religion is the life we live; not the creed we profess.—J. F. WRIGHT*

IN HIS stimulating book, "The Mature Mind," H. A. Overstreet discusses some of the great saving insights of civilized man. "The first of them was the novel idea of One God. . . . As long as the belief in many gods prevailed—which was tantamount to a belief in many conflicting sources of truth—man could never free his mind from confusion . . . That bold skeptic, whoever he was, brought a liberating insight: Truth is one because the Source of truth is one." Nothing could be better, then, than to love and serve the one true and living God!

*Dear Father, Thou who art the giver of every good and perfect gift, reveal Thyself anew to our finite minds and help us to possess Thy mercy. Amen.*

#### Thursday, January 28

READ PSALM 91:11-13

*God tempers the wind to the shorn lamb.  
—LAURENCE STERNE*

NOT LONG ago the papers carried the story of a young American diplomat and an attractive student from Leipzig who hopped from country to country during the postwar years, never expecting that their paths would eventually cross. After many near-misses, they met, and were married. It was altogether providential. Was it providen-

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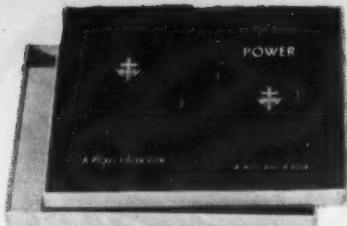
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tial because of the happy ending? Wasn't it rather because such an outcome shows how "all things work together for good to them that love God"?

*Lord, help me to see as Thou seest and to walk in Thy light, for with Thee is fullness of life and strength for every vicissitude. Keep me always. Amen.*

**Friday, January 29**

READ JAMES 4:13-17

*To love life through labor is to be intimate with life's secret.—KAHLIL GIBRAN*

THE tragic pathos of much of life today is revealed by this surrealistic dialogue between a small son and his father. Small Son: "Tomorrow I am going fishing with my friends." Father (who has big compost heap behind his garage): "Would you like some nice, fat earthworms for bait?" Son: "No, thanks, we don't need any bait. Where we are going there aren't any fish." So many people are going through the motions without ever achieving any results, or what's worse, even wanting to. Mere cumberers of the earth!

*O Master, help me to be strong, for there is hard work to do and grievous labor to endure. Help me to dare to do the right. Amen.*

**Saturday, January 30**

READ ROMANS 12:19-21

ONE OF the high moments in Thomas B. Costain's novel "The Silver Chalice" is reached in the Roman courtroom

**MY HOBBY IS GIVE-AND-TAKE**

(Continued from page 30)

and laces that might have come straight from a French dressmaker.

I soon found that others were anxious to help me with my hobby. My husband made new wheels for toy trucks by using tiny spools which he carefully painted. A friend, with three children of her own, knitted mittens from donated batches of yarn. Sunday-school classes and young mothers' clubs—anxious to undertake a worth-while project—volunteered to pack and send boxes of their own. And a special letter to CARE, the international relief agency, resulted in two cartons of beautifully repaired toys being allotted to our French nursery friends.

It is amazing how much people have to throw away. We were offered a veritable treasure chest of discards that had been accumulating in an attic for more than 35 years. From a pile of worn sheets and mattress covers we made a whole carton of diapers. We also turned out a stack of plain but sturdy quilts which went to warm some little old ladies living in an impoverished corner of Paris. One neighbor,

when the inheritance of Ignatius is wrested from the hands of Linus, the usurper, and restored to Basil, its rightful owner. And yet, much as Basil had prayed for this moment of justice to come to pass, he now said to himself, "Luke was right. There is no satisfaction in revenge. This man deserves no pity and yet I find that I am sorry for him. I have won but I must strive to be generous." Vengeance is God's, and to man, mercy.

*Grant, O Lord, that we shall not take of the bounties of life without recognizing the hand that brings these things to pass. Amen.*

**Sunday, January 31**

READ ISAIAH 45:1-4

HOW frequently the news brings to light the blind folly of man! Last fall it was a professor's widow who lived as a recluse in a house crumbling to ruins amidst cantering cash and securities amounting to more than \$303,000. Think of all the blessing and joy she could have achieved not only for others but for herself if she had used this great sum of money as a "steward of the Most High God." Instead, she lived miserly and miserably to herself, died alone and left everything, including the chance to redeem her soul.

*Thou living Lord of life, make us faithful witnesses to the unsearchable riches which are in Christ, and help us to seek our treasure in heaven in loving service and sacrifice. Amen.*

hearing of our work, went to her church rummage sale and bought us all the children's clothing she could find.

Soon we began to receive grateful letters of thanks. Some were in English more formal than our own; others in exquisitely polite French. Some, from the children themselves, were accompanied by dainty little crayon drawings.

Our presents were carefully distributed. Quiet games, paint books and puzzles went to tubercular children confined to sanatoriums. Pull toys and large dolls went to nurseries, and educational toys were sent to kindergartens.

We were thrilled to receive a letter from the French teacher in charge of distribution. When he later visited this country as a guest of our Department of Education, he stayed at our home, and told us of his special needs. "Shoes are worn by the children until they outgrow them, and are then returned to the nursery where they are passed on to other children. Warm clothing and toys are also urgently needed. Many of

our children had never seen a toy until we received your packages."

Promptly the next day six dozen pairs of children's shoes were on their way across the Atlantic. And we even managed to send a few bundles of adult clothing to some families in England.

Yet the more we sent, the more we received. I finally had to set aside a whole bedroom as a "rummage room." But it was soon so overflowing with donations that we decided to look for "domestic" outlets. We learned of a little old lady who spent her days in a wheelchair making braided rugs out of worn-out overalls. A carton full of gay-colored strips of upholstery material made her happy. "It is the first time in my life I've ever had new material for making a rug," said her grateful letter.

Hand-knitted garments no longer wearable now go to another shut-in who ravelles them out and crochets afghans from the yarn. Scraps left after shorts, skirts and jackets have been cut from adult woolen garments go to a woman who hooks rugs. Gym clothes, bathing suits and other sport garments go to a community center for underprivileged children. And an unemployed girl found clothing in our rummage room which could be altered to fit her. This enabled her to regain her self respect and find a good job.

We also discovered a farm family who had just been through a long siege of illness and bad luck. Our rummage room supplied curtains for the house and bedding for the children.

One box in the rummage room is marked "What will I make out of this?" Into it go pieces of material, trimmings, torn men's shirts, and any other scraps that look promising. White shirts make perfect children's slips — especially when a piece of lace replaces the ripped-off pocket. Larger slips can be cut from the bottoms of nightgowns. Flowered upholstery fabrics trimmed with fringe manes and tails make gay stuffed animals. Cotton remnants make simple play suits. Scraps can be used for crib quilts. By cutting colored scraps in uniform size, attractive color combinations can easily be devised. The best parts of worn blankets can be used to line quilts. And old sheets make fine pillow cases as well as crib sheets.

My sewing skills have improved enormously since I started giving things away, and I expect to be mighty useful by the time my grandchildren start arriving. I used to think it would be fun to collect dolls and put them in a glass case. Now I think it's a lot more fun to collect dolls that a child can actually play with—especially a child who has never had a doll.

My hobby keeps me so happy, helpful and hopping that I'm sure I'll never take up another.

THE END



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## *BOOKS - For Good Programs*

The world of books offers countless possibilities for occasions that inspire and stimulate. Try these ideas next time you map your plans

WITH the cold winter months comes leisure for reading. Even more enjoyable is reading when it can be shared with friends! The church that wishes to include the interests of all its members in its activities will surely make some provision for book fun and fellowship.

Books offer so many possibilities. There are reading clubs, book exchanges, literary luncheons and teas, children's book fairs, discussion groups for couples' clubs or young folks, and storytelling for children. Different age groups can be served through these various mediums.

Reading clubs for book discussions can be highly satisfying. You may form any age group into such a club, particularly adults in the retirement age bracket, who have plenty of leisure

time. Here is a way to encourage those who like to read to do so without feeling that it shuts them away from human contact.

You will want to decide at the outset whether the aim of your club will be reading for pleasure or for improvement. Choose the books that are to be read accordingly. One reading club which met in a church reviewed and discussed the following books: "The

Keys of the Kingdom," by Cronin, "The Robe," by Douglas, "The Nazarene," by Asch, "Christ of the Indian Road," by Jones. Well-written, informative books make for more wholesome, better-informed family life.

You may want to purchase the books for your club as a group and pass them from one member to another. Or, each member may be responsible for buying the ones he will review. If you have more members than meetings, or if you choose to review rather long books, as many as four members may read one book, and each summarize a part of it for the others.

A Favorite Book Club is another angle to the reading club plan. Ask everyone to bring to the first meeting of the year his all-time favorite book. Place these on display. Make a list of

*Woman's Place  
IN THE  
Church*

Edited by JANE KIRK

them which can be copied to give to all the members. Allowing time for one book per meeting, have the person whose choice it is give a short review of it, and also tell why it is his favorite. Others in the group who have read the book may share their views on it, and lively discussions should ensue. If a specific book is scheduled for each meeting, the entire group will have an opportunity to read it beforehand in preparation for the meeting, and be ready to talk about it together.

A book exchange is a natural outgrowth of the Favorite Book Club. Ask everyone to bring to each meeting a book he has particularly enjoyed, which he thinks others may like. Sometimes it is helpful if a summary is prepared in order to give others an idea of what a book contains. Place these books on display and let members of the group choose those they would like to borrow. If there are several requests for one, the owner may keep a reserve list of would-be borrowers, and lend it to each in turn. A book exchange of this sort is ideally suited to a location where there is no public library.

Literary luncheons and teas are usually special events. For a luncheon you will want a speaker's table at which will be seated up to ten guests, either authors (if you can get them) or persons who are especially capable or appropriate reviewers. Each one will be introduced and allowed ten minutes to briefly describe his book. If authors are present, they will be able to tell how they came to write the book, always an interesting feature. Copies of books to be discussed should be on display on special tables placed where people can look them over without being crowded. Clippings of reviews of books on exhibit might be pasted on a sheet of poster board and displayed.

For a literary tea your plans will be much the same, except that speakers may be seated on a platform and talk to the group informally seated about the room. Serve tea afterward, and let guests meet and visit with the speakers over the teacups.

Such an affair may be used as a fund-raising plan, if you choose, by charging admission. Contact a local bookshop or religious bookstore, and ask if they are interested in furnishing a display of their books and appointing a representative from among the group to take orders. A librarian or teacher may be your speaker.

Put the books on display, and let guests look over your selection and place orders with the representative of the bookshop. An author present to autograph copies of his book will naturally stimulate sales. For displaying a large number of books, arrange

(Continued on page 73)

## Social of the Month

# POPCORN FROLIC

Bowls of it to munch, favors to make, games

to play—all spell fun for the young folks



WHO can resist the fragrance of freshly popped corn? Youthful memories are built around it. Use popcorn as your theme for a young people's social in January. What better fun can there be this time of year than to gather in the church kitchen, pop corn, and eat it hot with bottles of cold soda or glasses of fruit drink for refreshing contrast?

Popcorn makes good eating for a gathering after bobsledding or ice-skating. It's good to munch while seated comfortably around a cozy fireplace with the minister or group leader reviewing a book.

Or, you might serve it for an evening of not-too-classical music. Collect a number of recordings young folks will like. You will probably do best with things like the music of Stephen Foster, Strauss, Tschaikovsky, George Gershwin, and Gilbert and Sullivan—anything that is already somewhat familiar. Have different youngsters prepared to tell something about the composer's life and how he happened to write the music, before each recording is played.

Another favorite activity is making candy corn or popcorn balls. This will keep your young people busy in the kitchen all evening, and give them a possible service project. They might make and wrap candy corn or popcorn balls in gay cellophane for presentation to some local welfare agency for children, or for sale at a forthcoming bazaar.

To make molasses candy corn, combine one cup of molasses, one half cup sugar, and one tablespoon of butter or margarine in a saucepan. Place over low heat and stir until sugar is dissolved. Cook over medium heat until syrup, when dropped in very cold water, separates into threads which are brittle, or until candy thermometer reaches 270 degrees F. Pour syrup over three quarts of unsalted popped corn, toss lightly. For popcorn balls, mold balls of this candy-coated corn while the syrup is still hot.

You might make popcorn ball snowmen as centerpieces for a luncheon or supper. Just form balls of three graduated sizes, and pile one on

top of another. A toothpick inserted between each two balls will hold them in place. Paste small black paper clip-pings for eyes, nose and mouth on the top ball. A top hat of black paper or a small red checked apron adds consider-ably to your perky snowman.

If it's craft work you're looking for, seat boys and girls around a table and let them create little figures with popcorn heads. Examine a kernel of popped corn to see how it gives the effect of a head; then draw in eyes, nose and mouth with ink. Stick a toothpick carefully into the popcorn head, and fasten a fluffy little dress of crepe or tissue paper to the toothpick. Give a prize for the best creation, or use these as place-card favors for a party. Moisten the bottom of a gumdrop and it will stick to a place card. Stick the

toothpick of your little popcorn figure into the gumdrop, and it will stand upright.

If you're a bear for punishment, satisfy a latent urge in young people by letting them pelt each other with popcorn in the form of a game. Seat two persons on opposite sides of a table with a small bowl of popcorn in front of each. Count so many points for a strike on the nose, cheek, eyelid, forehead, etc. The opponent gets an extra point if he catches the kernel in his mouth. Let each take turns throwing a kernel of popcorn at a time at the other fellow, with a referee beside them to record the scores. The popcorn should drop on the table, but naturally some will miss, and for this a clean-up squad is the only solution.

Dropping kernels of popcorn into a

bottle, or carrying popcorn on a flat-style clothespin for a relay race, are other possibilities. Or play the game of Seven-Out. Give everyone ten kernels of popcorn. Go around the circle, with each individual numbering off. Start with one; the next person says two, etc. When you come to seven the player must call "Pop!" instead of saying the word seven. Then the direction around the circle reverses, and the person who has just said six must say eight. The counting continues in the opposite direction until 14 is reached, when the player must again say, "Pop!" instead of the number 14; the direction reverses again. Players must be alert to call "Pop!" at any number which includes seven or any multiple of it, and to reverse the direction of the count. Whenever anyone misses either by failing to say "Pop!" or by failing to reverse the direction, he must forfeit a kernel of popcorn. The player having the most popcorn left when the game ends wins. This can be hilarious fun.

Don't forget to make a ceremony of taking the sweepings from your popcorn party to some bird-feeding station. You might even center your party around the setting up of a new bird-feeding station on the church premises.

#### PROJECTS THAT PAY

**C**HURCH women in Davenport, Iowa, find an outlet for their baked goods through the two local department stores. These stores provide two large tables on the main floor every Saturday morning at no charge to the churches. Churches call the store in advance and arrange dates.

Each week a different group will be on hand, but every Saturday there is available to Davenport buyers a delightful selection of homemade foods—baked beans, potato salad, sandwiches, deviled eggs, fresh country eggs, cakes, cookies and pies. The ladies sell these items in individual portions as well as full family-size amounts in order to accommodate many business persons who like to buy their lunches there.

Churchwomen come at 9 a. m. to prepare their merchandise for the 9:30 opening of the store, and are usually sold out by noon when they clean up and leave. Two or three ladies are enough to wait on customers.

The traffic these sales bring in and the publicity and good will that results are sufficient to make it worth while to the stores to provide this service without cost to the churches. Why not investigate the possibilities of this sort of sale in your own locality? It is a good way of reaching customers other than your own congregation, and provides a welcome service to the community.



Send TWENTY-FIVE CENTS (in coins) for EACH pattern to: CHRISTIAN HERALD #223, Needlecraft Department, P.O. Box 162, Old Chelsea Station, New York 11, N.Y. Add FIVE CENTS for EACH pattern for 1st-class mailing, TWENTY CENTS more for Needlecraft Catalogue.

## BOOKS—FOR GOOD PROGRAMS

(Continued from page 71)

volumes by subject—fiction, cookbooks and household subjects, children's books, religious, etc. Your group can organize the display, and probably help with taking orders.

A Children's Book Fair is a good idea for parents' groups to sponsor. Have a speaker who will give pointers on how to select books for children or perhaps to talk on the pros and cons of the classics as opposed to modern-day children's books. Display a good selection of recent books for youngsters. You can make your display more intriguing by collecting toys designed from story-book characters.

Storytelling makes a happy activity for youngsters, and a rewarding experience for those who enjoy children. You may organize groups to meet for storytelling in the church after school hours or on Saturdays. Letting the children dramatize the story as it unfolds gives them an active part.

Some churches have book-review groups which meet once a month to hear a book that is of interest to the congregation and other friends reviewed by the minister or an invited guest. In other churches young people may gather at the pastor's home or in the church parlor on Sunday evening to hear books reviewed. Unlike storytelling, the book review does not attempt to take the place of reading a book. It merely summarizes, giving interesting highlights.

Couples' clubs may have a special interest in meeting to review and discuss the latest books on child care and training, particularly as it relates to religious training of children in the home. The Iowa Child Welfare Research Station offers several interesting pamphlets: "The Modern Child and Religion," by Hedley S. Dimock, "Guiding the Religious Development of the Child," and "Character through Religious Control," by David M. Trout. Address the Department of Publications, University of Iowa, Iowa City, Ia., for its listing of publications. Or your own denomina-

### RECIPES WANTED:

A COOKBOOK for church women is being prepared. I'd like to include in it as many recipes for best-selling foods at church bake sales as possible. Won't you send in the recipe for cake, bread or pastry that you are most often asked to bring?

-Jane Kirk



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*Read these scientific facts about caffeine in coffee or tea! Caffeine*

is a drug! It is a stimulant that acts on the brain and central nervous system. Also, in susceptible persons, caffeine tends to produce harmful stomach acidity. So, while many people can drink coffee or tea without ill-effect, for others indigestion, nervous hypertension and sleepless nights result.\*

\*See "Caffein and Peptic Ulcer" by Drs. J. A. Roth, A. C. Ivy and A. J. Atkinson in the Journal of the American Medical Association.

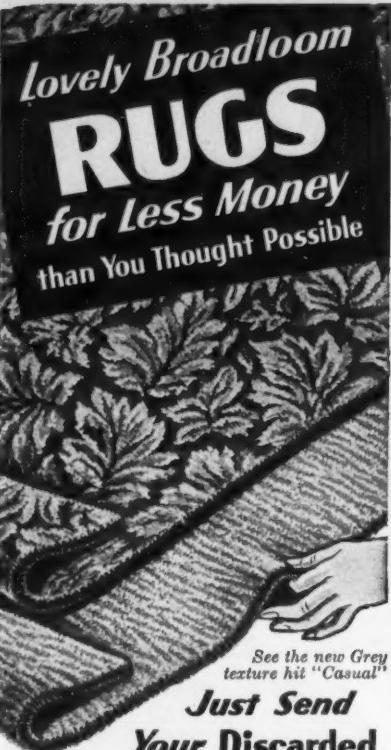
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national headquarters will be able to provide you with this sort of material.

Women's societies often use book reviews as program material. You may schedule a whole year's programs, assigning different members to be responsible for reviewing certain books. Books are usually selected in advance by the program planning committee, who will choose books on related subjects, such as the lives of famous religious leaders, the lives of famous women, a series of travel books covering the countries of the world most in the news, and so on. If you choose books for missionary education, write to the Joint Commission on Missionary Education, the National Council of Churches of Christ in America, 257 Fourth Ave., New York 10, N.Y. for their listing.

And now comes the time when it is your turn to review a book—and you've never done it before in your life! Don't be dismayed. Book reviewing can be a truly rewarding experience. But these few simple rules may help:

First, look forward to the event with enthusiasm. If your book has not already been selected for you, it's important to choose one that will appeal to the interests of your particular audience. Your enthusiasm will be genuine if you pick one you've enjoyed reading. Recent books are easier to handle than classics. Long novels with complicated plots and characters galore will leave your listeners befuddled unless you are an experienced book reviewer. Biography, a record of experience, or travel will be a breeze.

Having chosen your book, read it rapidly to get a first impression. Then go over it thoughtfully to decide what

part will be most dramatic or interesting to your group. Published reviews will help you summarize the book and give details about the author. Your librarian will help you with this.

Next, organize your review. It is always far better to talk to your group rather than read them a paper. The main points you want to cover may be jotted down on small index cards to jog your memory as you go along. Be sure to have the book itself with you, with passages you want to read aloud carefully indicated.

Ask how long you are expected to talk, and then go over your review in private to be sure it will fit in the time, but not run over. If no limit is set, prepare for about thirty minutes.

The "message" of the book, if it has one, should be presented at the start of your review. Show how the author brings out this message, and conclude by stating it again in different words.

If you must review a novel, a simple pattern is to start your review with a brief outline of the plot, and then expand it by describing your favorite character and reading to the group several of your favorite scenes or situations. Before reading any of these you will need to prepare your listeners with a little description of where and how the scene fits into the plot.

Above all, be natural in your presentation. A book review is not something to be handled with kid gloves and your most flowery speech. Talk about it as you would tell your best friend about something that happened at home or a movie you liked. Use your own language and it will be fun and of interest to everyone concerned—including yourself.

#### Large Quantity Recipe File

##### HAM BALLS IN SOUR CREAM GRAVY (for 50)

(2 balls per serving)

|                                                             |              |
|-------------------------------------------------------------|--------------|
| Cooked ham, ground                                          | .8 pounds    |
| (A 16-pound fully cooked ham is sufficient for this amount) |              |
| Onion chopped                                               | .2 cups      |
| Pepper                                                      | .2 teaspoons |
| Eggs                                                        | .8           |

Combine all ingredients. Form into 100 balls, approximately  $\frac{1}{4}$  cup per ball. Place in 4 baking pans 9 x 12 x 2 inches, 25 balls per pan. Bake in a hot oven (400 degrees F.) 35 to 40 minutes. Serve with gravy.

##### SOUR CREAM GRAVY (3 quarts)

|            |              |
|------------|--------------|
| Shortening | .1 cup       |
| Flour      | .1 cup       |
| Water      | .1 quart     |
| Sour cream | .2 quarts    |
| Dill seed  | .2 teaspoons |
| Marjoram   | .2 teaspoons |

Melt shortening and add flour. Cook until bubbly. Add water, sour cream, dill seed, and marjoram. Cook until mixture boils. Continue cooking for 10 minutes. Serve on ham balls. Ideal for buffet service. Use chafing dish, old-fashioned turkey platter, or one of those good-looking modern casseroles.

—Courtesy Swift and Company

## BARE BOUGH BUT NEW LEAF

(Continued from page 26)

whether or not I go to the city in the bitter winter months is entirely up to me. It's a bridge I'll cross when I come to it, confident that I can cross it alone.

As I write, it is fresh autumn not yet highly colored because of sectional drought. The northwest wind is cool, the sun warm and dazzling. It is a beautiful day, but I am not yet ready for beauty. I cannot look upon it except with a wholly impersonal pleasure, with a sort of lip service. In fact, I look upon it very little. I am deprived, or have deprived myself, of a great many things dear to me, from moonlight to music, from books (for the first time in my life I cannot read) to motion pictures which, when they were good, I always enjoyed.

This I suspect is an angry sort of withdrawal from the world—which has to go on no matter how I feel about it. Yet I am reasonably certain that I shall gradually return. I have never believed that "time" is a healer, but I do believe it helps. Sometimes it can play tricks, and tragic ones—but it does help.

Writing in autumn, I know you will read this when the new year has come in, with the bare boughs outlined against a sometimes leaden sky and the soft snow slurring against the windows. What I know I must look for on the bare bough is the leaf . . . it won't physically be there, yet somehow it must be enfolded within, incorporated, asleep, waiting, and in its essence, alive. When spring comes it will emerge, the pale green wonder. But the real wonder will be that it has been there all along. This I know with my mind.

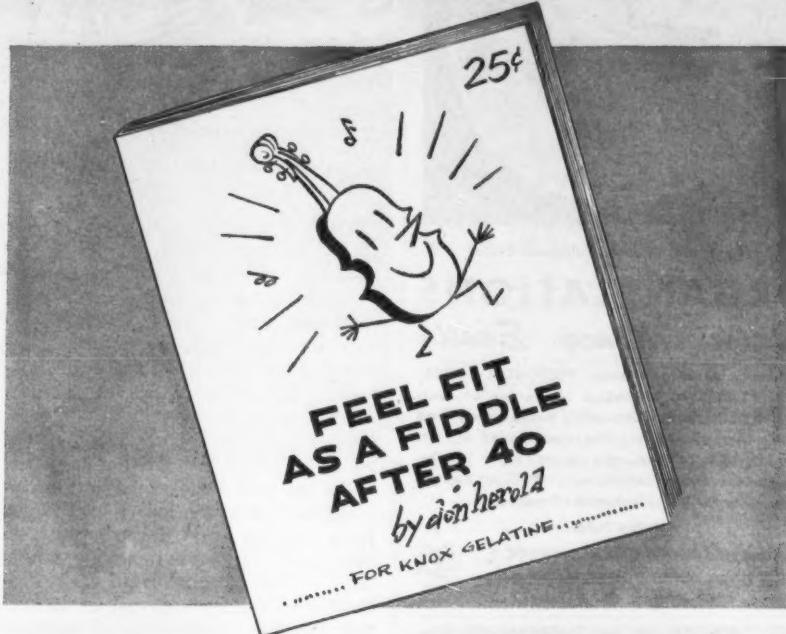
Therefore at the start of the year I shall begin to look for spring, knowing that spring has always come, that there must always be resurrection. There is more hope for me in that than I can possibly express. The winter heart, bare as the bough, must also experience springtime and renewal.

Several things sustain me. I believe there must have been a Divine Reason for a Divine Plan, and that the Plan still operates. Another is the fact that some time ago someone I love, and still love, said to me for no reason whatever, "Such courage!" I have never known why those words were said. They came at a moment of peaceful happiness—and I forgot to ask. But they are enough to go on. The fact that they were quite erroneous is of no moment. Therefore I live by the Plan, and two words, and these will see me through.

And so to everyone, including myself, a Happy New Year—because without a shadow of a doubt, it must go forward into spring.

THE END

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By Amos John Traver

### • Sunday, January 3

#### GOD REVEALED IN CHRIST

JOHN 1:14-23, 29-36; 20:31

JOHN'S gospel is different. Many Bible students have been disturbed because it is so hard to fit John into the order of events given in Matthew, Mark and Luke. These latter three gospels are called "the synoptics." That word means "to see eye to eye." The writers were concerned with giving a running account of the life of their Lord. They wrote biographies. John explains his purpose in writing a gospel: "That ye may believe" is his prayer.

About a century had passed since Jesus was born and the synoptic gospels were well known among Christians. These gospels were historical; their emphasis was on keeping the record straight, to avoid the dangers of possible distortion through oral communication. John emphasizes the present Christ, the One who is with us always. Though he reports only about twenty days in the life of Jesus, he gives us the most complete story of Jesus' last week and the meaning of the cross.

John is at once simple and profound. Luther quoted St. Augustine when he described the gospel of John "as a book in which a child can wade and an elephant can swim." It is the most finished bit of writing in the Bible, a literary gem. The introduction, John 1:1-18, is poetic prose of the highest beauty. At the same time it is a model of profound thought and sound doctrine. It goes beyond any mere poetry of expression to witness the deity of Jesus, the Christ. Daringly it begins where the Bible begins, "In the beginning," and finds Jesus Christ there.

Only by inspiration could John have called Jesus Christ the Word. So he perfectly describes the purpose and plan of God in the coming of Jesus to be born of Mary. Words are the means of communication. Without them thoughts could not be carried from person to person. To understand each other we must speak the same language. How could earth-bound men understand the language of heaven?

John has the answer. "The Word became flesh and dwelt among us, full of grace and truth." The word trans-

lated "dwelt" is significant. It is literally "tabernacled." As John dared to identify Jesus Christ with the creation of the world, he also suggested that He is one with the God who revealed Himself to Israel in the tabernacle. There God showed His presence in the *shekinah*, a bright cloud that hung continually over the ark of the covenant. Perhaps it was with this light in mind that John wrote of Jesus as "the true Light."

As John wrote, the young church was facing many who could admire Jesus as the highest type of manhood, others who saw Him as a great prophet, ordained to His ministry at the baptism of John, and still others who accepted His divinity but not his deity. With all of them He makes no compromise. He gives them no excuse for misinterpreting anything written in his gospel. He asserts in the introduction the oneness of Jesus Christ with God.

God is love. It is this truth in all its implications that we need to know. In spite of long centuries of God's fatherly care, the Hebrew people had only faint glimpses of the truth. God had to come Himself to dwell with men, to live for them, to die for them, before they could understand. Jesus Christ is God's self-revelation. He is God's saving thought in the Word made flesh. As we continue our study of Jesus Christ according to the beloved disciple, may we share more fully his conviction "that Jesus is the Christ, the Son of God."

#### Questions:

Why does John follow his introduction with the witness of John the Baptist? Does John the Baptist fully support the claims made for Jesus? What was the relationship of John the Baptist to Jesus? Recall the meeting of their mothers before their births. Would John the Baptist know of the events described in this meeting? As heralds of Christ, called to be His witnesses, what must we learn from John the Baptist's humility, courage and convictions?

### • Sunday, January 10

#### JESUS USES HIS AUTHORITY

JOHN 2:13-25; 4:24

"MEEK and mild" are certainly beautifully true words to describe Christ. But they are not all of

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the truth. There is a holy anger that arises in any Christian heart in the presence of anything mean and corrupt. There can be nothing meaner than the deliberate perversion of religion for selfish profit. When men play upon the conscience-stricken as they seek forgiveness, what real man could stand by in silence?

As Jesus entered the outer court of the temple that day He came upon a scene of confusion. The noise of bleating cattle, the clangling sound of coins from the money-changers' tables, loud voices raised in bargaining—all these were typical of such bazaars. They had no place in the House of God. They were profitable to the controllers of the temple revenues. No doubt the practice began quite innocently as a convenience to pilgrims coming from a distance. Animals for sacrifice had to be perfect or they would be rejected. Animals for sale here would be pre-inspected. The price would be higher, but the worshiper could be sure his sacrifice would be accepted. Also the temple tax must be paid in temple coin, and only shekels or half shekels would be accepted. So for a fee pilgrims could change their Roman money into the prescribed coins.

However innocent at the beginning, the practice had become a racket.

Coming upon that scene of greed in the temple, Jesus' eyes flashed fire, and He quickly made a whip out of some of the rope used to tie the cattle. Then judgment day crashed upon the cattle sellers and money changers. Jesus charged upon them, laying right and left with His whip. The cattle stampeded, their tenders running in panic, and the money tables were tipped over while coins scattered over the floor. No, Jesus was not out of character then. That we should feel so proves the inadequacy of our definition of love. It is not love that keeps a father from punishing a child when needed. It is not love that holds a man back from defending a child from a bully, or an innocent woman from one who would take advantage of her innocence. Love knows when to be patient and when to be severe. Jesus was protecting those who came to offer sacrifices for their sins that day.

The leaders would have arrested Him if they had dared but the people were on His side. So they demanded to know His authority. They asked a sign. They had it but did not like it. Jesus answered in a riddle. He knew their question was not sincere.

We can read a double meaning in Jesus' reference to destroying the temple. Their greed was destroying the sanctity of the temple and would ultimately lead to its destruction. Their greed would also lead to the destruction of the temple of His body. The

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temple of stone would never be rebuilt but the temple of His body would be raised on the first Easter. That this word of Jesus should be used in charges against Him at His trial is interesting indeed. After the resurrection His disciples remembered and understood.

The first part of the second chapter of John tells of Jesus' authority over nature, used to meet a simple problem of home life. Now John adds an illustration of Jesus' authority over "His Father's House." You see how John selected incidents and sayings from the life of Jesus to suit the purpose of His gospel, "that you may believe that Jesus is the Christ, the Son of God" (John 20:31). The cleansing of the temple shows His zeal for the spiritual character of true worship. May our zeal for God's house lead us to defend it against all who would corrupt its worship.

### Questions:

What do you think of bingo and other forms of gambling under the auspices of the church? What about rummage sales, fairs and bazaars? Do you think Jesus would approve of "money-raising schemes" for the support of His church? Would these be needed if Christians were good stewards? What do you think about tithing? What is there in the program of your church that would make it difficult to "worship in spirit and in truth"?

### • Sunday, January 17

#### THE NEW BIRTH

JOHN 3:1-16

**N**ICODEMUS is John's discovery. It seems strange that the other gospel writers passed him by. Was it because he came to Jesus by night? This has never seemed to me so much to his discredit. He was a Pharisee, a member of the Sanhedrin, high court of the Jews. He had become interested in Jesus, but was not yet a disciple. It took courage for one of his position to come to Jesus at all. He was an honest-minded inquirer.

Two other times Nicodemus appears on the pages of John's gospel. John 7:45-52 pictures him remonstrating with his fellow Pharisees when they condemn Jesus without giving Him a hearing. John 19:38-40 finds him openly identifying himself with the crucified Christ and, with Joseph of Arimathea, attending to His burial.

Nicodemus' greeting to Jesus professed only respect for Jesus as a great teacher. He recognized that Jesus had a divine commission and might be in the line of the prophets of old. He was impressed by miracles Jesus had performed and considered them signs of His commission. No doubt Nicodemus followed the advice in one of the Hebrew commentaries on Deuteronomy 18:19—"If a prophet who begins to prophesy gives a sign and a miracle,

he is to be listened to, otherwise he is not to be heeded."

Quite abruptly, after the greetings, Jesus makes a startling and confusing statement, "You must be born again." The alternate reading is, "You must be born from above." Both contribute to an understanding of Jesus. As is frequently the case, Jesus used terms with a double meaning, material and spiritual. It was hard for Nicodemus to grasp the spiritual meaning of birth. Jesus chided him on his slowness of understanding. Jesus was saying that to enter the kingdom of God *one must be made over*. It was an act of God. To those who believe in Christ comes the Holy Spirit to cleanse from sin and empower for godly living.

This is the only time John speaks of the kingdom of God. He prefers the term "eternal life." It means life with eternal quality. It is not interested in the length of life so much as with its Christlikeness. Eternal life begins for the Christian when he accepts the forgiving love of Christ through the cross, and permits Christ to rule his life.

Mystery? Yes indeed! The cross will always seem to be foolishness to those who try to reason it out. Nicodemus, like every humble Christian, must come like a little child, trusting Christ. Christianity is a revealed religion. It is not a philosophy arrived at through the processes of reason. It demands unreserved acceptance of the word of Christ. Forgiveness of sins and the new life of obedience to Christ are from above.

"The little gospel," John 3:16, says it all. The Israelites knew that the poison of snakes was in their veins. It meant death. They were doomed to perish. They might have argued that looking at a brazen-serpent for help was supreme foolishness. They believed God's promise of healing given through Moses. So they looked and lived. New, clean blood flowed through their veins, God's gift of healing. Nicodemus must lay aside all thought of self-healing. No keeping of the commandments will do, no sacrifices he could offer. He must know his peril and trust God for salvation. Water, baptism, must be only the outward, earthly element, while the Spirit cleansed and reclaimed the heart.

### Questions:

In connection with the reference to Moses and the brazen serpent, read John 12:32. The great Scotch preacher, Thomas Chalmers, concerned with the seeming failure of his ministry, said, "I am trusting more to my own activity and animal heat than to the Holy Ghost." Is this a common fault with Christians and with the church? How do we know that we are reborn? Must it be like the climactic conversion of Paul? Or can it be like the rebirth of Timothy, nurtured from childhood in the

*Christian faith? Many know the place and hour, others could not date the moment when they "looked and lived." The measure of our assurance of salvation is our love and trust in Christ.*

• Sunday, January 24

CROSSING MAN-MADE BARRIERS

JOHN 4:27-42

THE miracles of the fields was a never-ending source of interest to Jesus. How often He spoke of the seed, its cultivation, its reception in the ground, its danger from the birds, the weeds, the weather, its demands on the patience of the sower, and its increase in the harvest! On at least three occasions Jesus used the grain harvest to symbolize the harvest of souls (John 4:1-42; Matthew 9:35-11:1; Luke 10:1-24). In all three he expressed the same thought, "The harvest is plentiful, but the laborers are few."

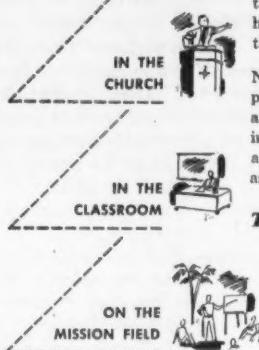
Our Scripture lesson is the first and most startling of these calls to the harvest of souls. What was Jesus doing in Samaria? "Good" Jews did not associate with Samaritans. Usually Calleans going to Judea bypassed Samaria, crossing the Jordan and traveling down the river until they could cross again into Judea. There was deep-seated prejudice on the part of blue-blooded Jews toward Samaritans. They were a mixed race coming from the intermarriage of heathen tribes with Jews who were not exiled in the time of the captivities. It was the policy of conquering nations to move populations from their homeland. As the Jews were carried away, other races would be moved in.

Not only were Samaritans a mixed race, but their religion was mixed. They had their own temple and priests to rival Jerusalem. We understand the attempt of the Samaritan woman to argue with Jesus about the proper place to worship (John 4:20-24).

Jesus paid no attention to the prejudice against Samaritans. He went the short way to Judea and was resting on the well-curb near Sychar, traditionally the well Jacob had given to Joseph. Amazing that a Jewish rabbi should be in Samaria at all, still more amazing that He should ask a strange Samaritan woman for a drink of water.

Then followed a long conversation with the woman, resulting in her conversion and the winning of many of her friends. It shows how Jesus adapted Himself to the needs of a particular person. It is the pattern of personal evangelism so often found in Jesus' contacts with people. He led her, step by step, from His first courteous greeting. If He had showed the least prejudice, if He had patronized the woman, He never could have won her. He asked a favor of her as normally as

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though she had been a woman of Nazareth or Capernaum. This is where all successful evangelism must begin, without race or class prejudice.

With her newly aroused faith in Jesus, she hurried back to bring her friends to her Saviour. She had been shown her sin and found forgiveness. She must share her peace of mind and heart with her neighbors.

Samaritan, Jew, Gentile, these represented the accident of birth to Jesus. Mexican, Chinese, Negro, these, too, make no difference to Jesus. Dark skin or white, and all shades between, Jesus "plays no favorites." They are included in the plentiful harvest of souls awaiting the reapers. To build dividing barriers in God's world, is to betray the Christ who died to save us all.

**Questions:**

*Look up all the references to Samaritans in the gospels in your concordance. Why did Jesus make so much of this mixed race? Was there any racial discrimination in the first sermon preached after Pentecost (Acts 2:7-13)? How did the question of race disturb the early church and how was it settled (Acts 10:1-11, 26; 15:1-35)? Can you justify the exclusion of any race from your church?*

**• Sunday, January 31**

**FAITH THAT MAKES WHOLE**

JOHN 5:2-18; 10:10

**C**HISTIANS should never apologize for interest in any worthy welfare program. I have heard missions criticized because they have included hospitals, clinics, model farms, carpenter shops and the like. I have heard critics say, "The business of the church is to save souls and it should stick to its task." I suspect such critics have never really read the gospels. If they have learned that Jesus opened blind eyes, they have made a parable of it and thought of His bringing light to the eyes of the soul. If they have learned of Jesus feeding the multitude, they have spiritualized the whole beautiful story and thought of Jesus as the "Bread of Life." Certainly the ultimate purpose of Jesus was to bring health to the soul, but He spent much of His three years' ministry serving the bodily needs of men.

The pool of Bethesda, or Bethzatha as it is translated in the Revised Standard Version, was known for its healing properties. Probably there were inflows of some natural gas to stir the waters at times. Those who bathed while the waters were stirred were helped and sometimes cured. The heart of Jesus was touched by the plight of one invalid. For thirty-eight years he had known the thwarting ravages of disease. Like a child he was dependent on others. Somehow he had gotten to the pool's edge but with no one to help

him, and by the time he got into the water it was too late. The medication was no longer in the pool.

Jesus looked on him in deep sympathy and asked, "Do you want to be healed?" Jesus always wanted those He helped to come to Him acknowledging their need. Perhaps this answers the question, "Why pray for anything when Christ knows your needs?" There is some passion in the man's answer. No question about his desire to be healed. He had tried and tried again, and always was too late. But it is never too late for Jesus. "Rise, take up your pallet and walk." "At once" healing came. No longer would he be chained to his bed.

We have made much of the healing of this man because healing was in the main stream of the ministry of Jesus. A still greater healing was in store for the man. Jesus also dealt with the illness of the soul, the fever of sin. The man was so grateful that he told all who would listen that Jesus had healed him, body and soul. If we really appreciate what Christ has done for us we must "tell the world."

Temperance is stressed on this Sunday. What is the relation of this miracle of healing to a Christian attitude toward all excesses and particularly toward beverage alcohol? Jesus' interest in health of body is the pattern of all Christians. Anything that makes a man beastly defeats Christ's purpose.

In our day preventive medicine is recognized as a most important phase of the physician's work. It is much better to prevent disease than to cure it after it has taken its toll. Vast sums of money are spent each year because of alcoholics and their crimes. Taxes received by the state from the sale of strong drink do not begin to pay for the cost. How much better to stop the business at its source!

Jesus is interested in *the whole of a man*, body, mind and soul. He knows that soul health is closely related to health of body and mind. While He gives strength to overcome the handicap of illness and all physical handicaps to those who trust Him, He has invited us to pray for healing and is all on the side of health for the whole person. Christians need not feel that they are retreating from high spiritual ground when they support any movement that prevents or cures the diseases of men or of society. "I came," said Jesus, "that they may have life, and have it abundantly."

**Questions:**

*Suppose someone says "This is my life and if I want to indulge my appetite now and then, it is nobody's business but my own." What would you answer? Does Christ use any other means than people to do His work in the world? If anyone misuses his body so he cannot do as much for his neighbors, does he rob God?*



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## THE SOLOIST

(Continued from page 6)

of the soul? I wondered, looking at the soft features of the sweet face. Surely the voices which had first taught her as a child were long since hushed, waiting even now on the other side of the thin curtain of her remaining years.

Indeed, there was something of timelessness in the sound of her voice—almost a heavenly overtone as she improvised now a happy humming tune of her own as the choir finished.

Now the usher came to take the offering. He walked directly in front of this first row of seats and gently placed the plate exactly in her outstretched hands. She put her envelope in the middle of the plate and the young man moved on to me and the others nearby.

But even before presenting the envelope she had already made her contribution to all in her church. For she had reminded us all of the power of hymns learned in the sunlit days as she sang now from memory and the remembered experiences of a lifetime. That Sunday morning my husband and I were privileged to share the pew with a companion whose eyes looked clearly into eternity, ignoring her earthborn clouds.

I carefully tucked in my feet. It would have been blasphemy in that holy of holies to tread again upon the carefully placed white cane. THE END

## I PLAYED THE RESTS

(Continued from page 27)

By some chance she had come upon a sentence which was destined to open the windows for me and let in a great light of revelation.

"Dearest Da," the message read, "Ruskin says it sometimes happens that the rests are as important to the music as the notes. It looks to me as though God has given you twelve weeks of rests. Play them with your chin up, Dad. Love, Pauline."

For a long minute I tried to get the full significance of those remarkable words, but I was still a bit groggy. Turning my eyes in the direction of the nurse, I said, "Please read it again." And she did.

In my earlier years I had played a piccolo in a band. Later I had studied music and done some small amount of professional singing. Music was a part of our family tradition, and my daughter, who was also an amateur musician, knew she was talking a language I could understand.

Back in the days when I had played in the band, it sometimes happened that the composer, for reasons all his own, had decided he could get along without the piccolo for twelve measures

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and he had put a long black mark on the score indicating silence. *The rests were a part of the music!*

My daughter's suggestion sent me back over the events of the day and night before. Because my religious faith had always insisted that I take a reasonable view of every situation, I began fitting the facts together.

Accepting the figure of speech of the great British author, I said to myself: "It was God's concert. He was directing. He wrote the score. I was only the piccolo player. If He thinks He can get along without the piccolo for twelve weeks, then it will be all right with me."

With that I settled down to rest. The tenseness began to leave me; all anxiety as to my condition subsided; a sense of relief came over me which was the most reassuring experience I had known in months.

The days were not all easy, nor were the nights. There were times when it seemed I could not restrain myself. Then I would set up an imaginary metronome and watch it count out the measures. With the fingers of my uninjured hand I beat time as though I were in the band again. Sometimes this would go on for an hour or more, while I would lie motionless.

One morning the doctor said, "You have been so quiet and you have given those bones such a good chance, we are going to let you out a little early."

The morning I left the hospital, several weeks ahead of schedule, I met the doctor coming in as I was going

out. "Tell me," he said, "how you managed to lie so still so long at a time. I have seldom seen anything like it." But I was in a hurry. I had been in the hospital long enough. I wanted to get away, so I simply said, "Well, all I can tell you is that I played the rests." With that I went down the steps.

Six weeks later he drove three hundred miles to visit me in my office. "There is something I have wanted to ask you," he said. "It's about something you said as you were leaving the hospital—about 'playing the rests.' What did you mean?"

When I had told him about the telegram he looked out of the window for a moment, and then said, "I have been practicing medicine for twenty-five years, and long ago I noticed that the people who take their religious faith into the hospital with them seem to get out just a little ahead of the other people."

And that is why I came out of the hospital so much better off than when I went in. Lying flat on my back, unable to move hand or foot, I learned to "play the rests." Then, when I had recovered fully, I found it of so much value that I went on doing it. Some of the best music I have played seems to have had a lot of rests in it for me.

Twelve weeks would be a small price to pay for such an education, and the course was even shortened for me. It was a great spiritual discovery.

I have discovered how beautiful the rests can be, if you play them with enthusiasm.

THE END

### CONSOLATION

(Continued from page 31)

generation shall live only for the next, so that at last all generations shall vanish as "a tale that is told." How much longer shall we try to live by the drug of a fictitious "progress"? If the progress is to be conserved—yes; otherwise—no, for it is no comfort. Real comfort comes when we know, enough for the venture, that we are here to witness for God by love toward men; and that when the adventure is done, lives are not wasted, or treated as mere means (even for the noblest end), but that they are loved and cherished.

There is a further need, perhaps the deepest, if our consolation is to be true. That is a consolation that deals with our sins. Not all sorrow comes from wrong choice. An arm lost by a neighbor's negligence does not grow again. Our mild dismay at the ebbing of our years does not bring back our youth. Many a man has suffered loss who was not primarily to blame. But much of the world's burden *does* come from wrong choice.

Thus sorrow is entangled with sin.

"The sting of death is sin." Perhaps if there were no moral failure there would be no sorrow. Perhaps our pains, if we were pure, would be only a richer dissonance in the music. But this we do not know, for we are not pure. There is wrong. We are wrong. The tyranny of our time is only the peak of the continent of wrong and its base is the everyday self-seeking or indifference of hosts of people like you and me.

"God . . . our Father . . . hath given us . . . good hope through grace." The deepest meaning in the New Testament of that word *grace* is the love of God, the just, for the unjust—that love of which Jesus is the living sign. What better sign? He is in our own language—the language of a life lived out amid the sorrows and sins of earth in a most divine purity. What better sign than the sign of the Cross—God gathering our sins into His suffering mercy?

There is another essential ground of comfort. It is our response to God's assurance, to God's present help, God's promise, God's pardon. Without that

response the consolation still falls short. The word "comfort" means strength. It is not a soothing syrup, but something in the very texture of our life. That is, comfort must be *lived* by us, though it is the gift of God before it can become sure. The assurance that pain has fruitful issues is ratified only in our venture. The present help is proved only as we lean on it. The promise for life's great tomorrow is sure only as we dare to walk in it. Even God's pardon is lost unless we live the fore-given life.

How do you comfort a boy in the death of his mother? Yes, you put your arm around his shoulder. But you must not pity him too much, or he will become distraught. You will be wise to say to him: "Dad needs you now!" He will brace up, lay boyhood aside, become father to the man. In the words he speaks, and in his new responsibility, comfort comes on him unaware.

The Bible constantly stresses the importance of the word "comfort." But the word must go with work, and work with word. People who hug their sorrows selfishly are still uncomfited, while people who comfort others when they themselves are almost disconsolate find soon that their own hearts are girded. So take the truth to your own need. "Your Father, your heavenly Father, needs you, to help His other children." Try to help Him, and by the word and work you will find you are comforted.

Dr. Lowell said of Shakespeare, "If he had sorrows, he made them the woof of everlasting consolation to his kind."

Actually, there is no "if." Every man has sorrows. "Man is born unto trouble, as the sparks fly upward"—as he is born also to joys. Shakespeare's sorrows, even if he turned them into sympathy—as indeed he did—were still only the woof. Man's word, if it is no more than his word, is no comfort. The warp is God's, and the frame of all the weaving is His, and the providence of shine and shadow.

You may have crossed the Atlantic by the route around southern Ireland. If so, you have noticed the vivid green of the grass on the southwest Irish headlands. Why is it so green? One reason is in Ireland: rain and mist, brought partly by the Gulf Stream, and alternately sunshine, which together make the meadows fertile and lovely. The other reason is in you: your eyes have been vexed with grays and blues of ocean, your mind made impatient by waiting. By very contrast, and because this is your first glimpse of land, the meadows are doubly green.

There's a tomorrow waiting beyond this earth—green because it knows our mist of tears. And it will be greener because you have passed through anxiety and storm.

THE END

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# THE New Books

Reviewed by  
**DANIEL A. POLING**

**THE HEART OF THE FAMILY**, by Elizabeth Goudge (Coward McCann, 337 pp., \$3.75).

In this fine novel, the author lives up to all we have come to expect of her. She continues to delight us and give us something to think about in this warmly human story. Into the midst of the Eliot family comes a young man embittered because of grief and sorrow that has touched his life. But his hate is purged by family associations, and all the members of the family itself are made finer in the process. This the author's first full novel in four years, and a sequel to her best-selling "Pilgrim's Inn," is her greatest up to now. Elizabeth Goudge has become one of America's best-loved storytellers, and across the pages of "The Heart of the Family" she grows steadily in stature.

**TWO EGGS ON MY PLATE**, by Oluf Reed Olsen (Rand McNally, 365 pp., \$4.50).

Unqualifiedly I agree that, for excitement, drama and suspense, this true story of World War II espionage ranks with the best fictional accounts of international intrigue. On merit, it should be, and I believe will become, a best-seller. Though completely fact, it is vastly superior in interest and suspense to any fiction mystery I have read in years. The excitement begins at the beginning, with the first bridge demolition, and goes forward with increasing tempo to that final headlong flight. The desperate game of hide-and-seek with the enemy in Norway, his homeland, sets the author's pattern for his heroic and dramatic, though modest, chronicle. Personal safety is completely surrendered to a consuming patriotic impulse that never wavers. Many of Olsen's compatriots were captured, imprisoned or killed. It is our good fortune that he escaped to write this epic volume.

**THE PROTESTANT YEAR, 1954**, prepared by the Editors of Christian Herald, introduction by Dr. Poling (Hawthorn, \$2.95).

This combination diary, almanac of religious days, engagement book and devotional guide is an idea someone should have created years ago. We now have an annual that should be on every minister's desk and in every Protestant home. Each day of the year is introduced by a Bible reading, notes significant events in Protestant and national life, and includes a



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**SEX ETHICS AND THE KINSEY REPORTS**, by Seward Hiltner (Association Press, 256 pp., \$3).

A good subtitle for this book would be "A Defense of the Kinsey Reports," and in this connection the first sentence of the second paragraph on page 54 is significant: "There is perhaps no more ascetic enterprise in American scientific work today than the Kinsey studies, etc., etc." On page 55, the author writes: "Kinsey identifies himself and his aims with science. This means first, getting 'objectively determined body of fact.'" I am inclined to question that. On page 65 I find: "Kinsey is most appreciative of those studies that used interview methods with particular groups, etc." and after that quotes Kinsey, "They never knew what things were common and what things were rare." In other words, Kinsey is most appreciative, but these others never knew! Concluding the first chapter, the author affirms, "His (Kinsey's) methods, both in securing data and in the handling of it, have been held as adequate." Well, I am bound to disagree. A good deal less than adequate, I say. In the last chapter and in the answers to questions, I find an amazing line of double-talk.

**ON VESPER HILL**, by Robert A. Lapsley, Jr. (John Knox Press, 144 pp., \$2).

One of the most delightful devotional books that has come through my hands in many a year. It combines mysticism and realism and relates them both to the life of Jesus and to the program of the individual Christian and the church in which he lives, moves and has his spiritual being.

**SHIM**, by Reuben Davis (Bobbs Merrill, 283 pp., \$3).

Here is a world of human tragedy and elemental excitement, seen through the eyes of a fourteen-year-old boy. Across the trackless wilderness of the great Mississippi Delta that used to be, the narrative moves with breath-taking adventures, spiritual as well as physical.

**MARY TUDOR**, by H. F. M. Prescott (Macmillan, 439 pp., \$5).

A biography of distinction which appeared first under the title "Spanish Tudor." It was awarded the James Tait Black Historical Prize in 1941. Revised, enlarged, illustrated and retitled it is, I agree, extremely readable, based on scholarly research and definitely the best of the biographies of Mary.

**HAPPINESS CAN BE YOURS**, by William A. Kramer (Concordia, 118 pp., \$1.25).

A safe guide to a right relationship with God, in whom true happiness centers.



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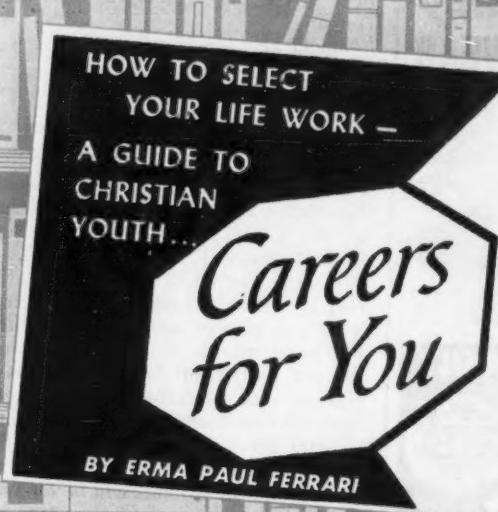
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## NOW EVERYBODY'S GETTING SCARED!

(Continued from page 18)

make in radio, television and press advertising."

He must have been thinking of such blurs as these:

"Is your smoking associated with a nagging cough, a dragged-out feeling?"

"Do you lose your taste for food?"

"Do you have 'Smoker's Cough'?"

All are possible symptoms of malignant disease!

Take the advertising of king-sized cigarettes. The long, or king-sized, cigarette might be helpful to the insistent smoker, if honestly advertised for its filtration qualities.

But the smoker must discard his king-sized cigarette before it is half consumed if he is to get any filtration benefit at all. To advertise that would be giving the smoker a break. Instead, most of the Big Five say in their advertising:

Smoke king-size "for that extra measure of fine tobacco."

Smoke it "for longer smoking enjoyment."

Smoke it "to the last cool puff."

Points out the director of the Chemical Section of the American Medical Association laboratories, in a statement to the Kansas City National Better Business Bureau: "If a king-size cigarette were smoked to the same length butt as a standard cigarette, the extra length of tobacco smoked would furnish more irritants. And the smoke from the last portion of the cigarette does contain more nicotine, etc., filtered from the earlier smoke. Thus the claims of extra filtering length and extra puffs are contradictory. It is not to be expected that the irritants will be filtered out in preference to the flavor. A great many of the flavorful ingredients of the smoke are themselves irritants."

It seems to add up to: "Smoke king-sized cigarettes for king-size cancer."

The American cigarette industry is scared because it faces a public health battle which its vast advertising empire can no longer suppress. Heading the public health forces of the nation who feel there is little time to be lost in an educational cancer prevention campaign is Dr. Herman E. Hilleboe, Commissioner of Health of the State of New York. In a statement to the author, Dr. Hilleboe writes under date of September 15, 1953:

"Our research workers in this Department are of the opinion that the present epidemiological evidence regarding the relationship between cigarette smoking and lung cancer establishes this relationship as probably a causal one, and that further laboratory experimentation on this relationship, while highly desirable, is not essential to further establish this relationship."

However, we very much hope that additional laboratory evidence by the production of lung cancer in animals will soon be forthcoming, if only to convince the skeptics among the profession and elsewhere."

With the handwriting on the wall growing ever plainer, what do the cigarette barons think of their quite awesome responsibility?

Do they accept or reject the medical findings concerning smoking and health?

What do they intend to do to make smoking a less deadly pastime than it appears to be?

Will they cease or continue the type of advertising that has outraged lay and medical opinion alike?

Medical men, certainly, have had all they could take. The American Medical Association, pressured by its doctor members, has banned all cigarette advertising in its various publications after January 1, 1954. Furthermore, advertisers were told, "This decision also applies to the presence of exhibits and/or lounges by cigarette, tobacco or allied products... at the 1954 and following conventions of the AMA."

But what about the tobacco bosses? What do they say to all this?

*Paul M. Hahn, President, American Tobacco Company: Finds nothing to worry about, believes figures associating smoking with cancer unreliable, often meaningless, and says correlation does not constitute proof.*

**H**IS views were definitely not supported by Dr. Cornelius P. Rhoads, Director of the famed Sloan-Kettering Institute for Medical Research of the Memorial Cancer Center in New York, the largest cancer institution in the world today. Dr. Rhoads revealed to a Congressional group last year that the chemicals which cause cancer in animals are being extracted from tobacco tar, ingeniously produced by a smoke machine, and predicted their identification in "the very near future." Said he, "We believe that there is a very real relationship between smoking and the occurrence of lung cancer."

*E. A. Darr, President, Reynolds Tobacco Company: Denies there is any substantial evidence linking smoking to lung cancer and believes the "unsupported claims" will fall of their own weight.*

For instance, he might have added, the "unsupported claims" of the massive British study published late in 1952 by Dr. Richard Doll and Prof. A. Bradford Hill of 1,465 patients with cancer of the lung and 1,465 matched controls, which evoked world-wide medical interest, received front-page

## New FALSE PLATE for OLD IN 24 HOURS

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Wonderful New Scientific Method Transforms OLD, LOOSE, Cracked or Chipped Plates into LUSTROUS BEAUTY-PINK DUPONT PLASTIC PLATES

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Successful Home Method That Any-one Can Use on Any Reducible Rupture, Large or Small

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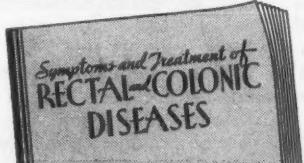
Thousands of ruptured men will rejoice to know that the full plan so successfully used by Capt. W. A. Collings for his double rupture from which he suffered so long will be sent free to all who write for it.

Merely send your name and address to Capt. W. A. Collings, Inc., Box 703-L, Watertown, N. Y. It won't cost you a cent to find out and you may bless the day you sent for it. Hundreds have already reported satisfactory results following this free offer. Send right away—NOW—before you put down this paper.

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### FREE BOOK—Tells Dangers of Associated Ailments

If you suffer from Piles, Fistula or other rectal and colon troubles, learn why they often cause constipation, headaches, backaches, nausea, stomach distress or liver and bladder disturbances.



Write today—for a 40-page FREE BOOK which explains the nature of these ailments and mild treatment. Thornton & Minor Hospital, Suite 102, 911 E. Linwood, Kansas City 9, Mo.

headlines abroad, and was televised by the British Broadcasting Corporation, together with the blunt warning of the medical commentator: "We can conclude that heavy smoking predisposes to lung cancer."

**B. F. Few, President, Liggett & Myers:** Dismisses all evidence of the relationship between smoking and cancer as "unreliable."

Strangely, "unreliable" was the reason for the National Better Business Bureau's condemnation of Chesterfield advertising as "a flagrant disregard of the public interest." And it's why the Federal Trade Commission has attacked that advertising in the courts.

**Herbert A. Kent, President, P. Lorillard Company:** Admits alarming reports about smoking and health, but insists that no investigator has claimed conclusive results.

On the other hand, the highly regarded *New England Journal of Medicine*, Boston medical monthly, finds the evidence about cigarette smoking and lung cancer "so strong as to be considered proof within the everyday meaning of the word." *The British Medical Journal*, speaking for the British Medical Association, said that although the nature of the cancer-producing agent was not yet known, tobacco "has been incriminated as a vehicle conveying an agent responsible for a large proportion of lung carcinoma . . . we are bound to take what preventive action we can."

**Dr. Philip A. Caulfield**, distinguished Washington surgeon, summarizes the position of U.S. cancer workers with his statement that "the current belief in medical circles is that any irritant entering the body can lower the resistance of the tissue it irritates in such a way as to allow cancer to get a foothold. Smoking is considered an irritant of the lung and respiratory tract."

**A. F. Lyon, Chairman of the Board, Philip Morris Company:** Insists they are all "publicity seekers" who believe more poison than pleasure wreathes from the smoke of a burning cigarette.

Mere "publicity seekers," apparently, are such eminent figures as the Grahams, the Ochsners, Dr. Rhoads who attended the late Senator Taft, Dr. Caulfield who was Senator Brien McMahon's physician, the Wynders and others who see smoking as a factor in the accelerating epidemic of lung cancer in the United States. Perhaps President Eisenhower's doctor is also a "publicity seeker." States John Gunther in his book, "Eisenhower the Man," for years he [the President] smoked like a furnace—sixty cigarettes a day or more. At Columbia University, Eisenhower's pulse suddenly rose. On doctor's orders he stopped smoking on the instant. His pulse returned to normal within a week

(Continued on page 90)



You're never a STAY-AT-HOME  
...when you own an AUTOETTE!

In a beautiful little electric AUTOETTE you can visit friends—go to church—shop—attend to business—go places and do things. It's the easiest of all cars to drive!

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EXTRA MONEY**

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Show beautiful new greeting cards with Scripture Text quotations. Ideal for gift-givings, home & gift items. Profits to 100% plus famous products as bonus. Write for Free Trial Catalog of creative assortments on approval. FREE full color Catalog. Selling Guide and Advertising Guide. S.A. \$1.00 up  
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Please reserve in my name the books listed in your generous offer to readers of this magazine. Send me at once the first book. The Complete Works of SHAKESPEARE. I enclose NO MONEY IN ADVANCE; but within one week I will send you only \$1.89, plus a few cents mailing charges—and I will be entitled to receive each following beautifully-bound volume as it comes from the press, at the same low price, sending no money in advance. (Books shipped in U. S. A. only.)

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Please send me free booklet and 16 sample lesson pages.

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**1954**  
**RODEHEAVER HALL-MACK CO.**  
105 NINTH ST., WINONA LAKE, IND.



## SHEPHERD LIFE IN EASTERN LANDS

A look at these ancient customs sheds light on many often obscure biblical figures of speech

By FRED H. WIGHT

**T**HREE are differences between shepherds of Eastern and Western lands. A look at the practices of Oriental shepherds will throw much light on the numerous references in the Bible to sheep and shepherds.

The shepherd's voice is known by his sheep. Often several flocks will be kept in one fold. As each shepherd gives forth his call, the individual sheep will recognize the tone of voice of his shepherd and will follow him. Other sheep will wait for their own shepherd's call before going forth. Some other person than the real shepherd might imitate the shepherd's call, but the sheep will not follow him.

How appropriate are the words of Jesus: "The sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (John 10:4, 5).

The shepherd names his sheep. He knows them by their individual characteristics and often names them accordingly. For example, he will name one sheep "Pure White"; another "Black"; another "Brown"; and still another "Gray-eared." Or perhaps the name will suggest a past incident.

Jesus gave names to some of his dis-

ciples. "James the son of Zebedee, and John the brother of James . . . he surnamed . . . Boanerges, which is, The Sons of Thunder" (Mark 3:17). To Peter he said, "Thou art the son of Jona; thou shalt be called Cephas, which is by interpretation, A stone" (John 1:42). Jesus said of the good shepherd: "He calleth his own sheep by name" (John 10:3). Surely, He knows our various characteristics, and He will make of us stalwarts if we follow Him faithfully.

The shepherd guides his sheep. In the Orient the shepherd does not drive the sheep. Rather his usual plan is to go before them that they may follow him. So it is with the Good Shepherd and His sheep. "He . . . leadeth them out. And when he putteth forth his own sheep, he goeth before them" (John 10:3, 4).

But also the shepherd sometimes goes behind the flock, especially if they are on their way to the fold, in order to take care of stragglers. The Lord as our Shepherd goes before and after: "The Lord will go before you; and the God of Israel will be your rereward [rear guard]" (Isaiah 52:12).

And He keeps His sheep in the nar-

**UP TO \$100 IN A MONTH  
JUST FOR WEARING  
AND SHOWING  
LOVELY DRESSES!**

Ladies—get beautiful dresses without paying a single penny! And—make up to \$100 in a month just by wearing and showing them to your friends! Choice of 150 glorious models given to you at no cost. No obligations, no expenses, just our way of advertising. Everything sent FREE. Send your name, address and dress size on postcard. Hurry! Openings limited. FASHION FROCKS, INC., Studio 0-1028, Cincinnati 28, Ohio.

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WAVED and RUFFLED MIXED  
4" to 5" blooms in gorgeous solid and variegated colors, deeply fringed, beautifully veined. Send only 10¢ for 100 seeds, returnable. Catalog 50¢ packet and Bl. Seed. Plant & Nursery Catalog. R. H. SHUMWAY Seedsman, Dept. 330 Rockford, Illinois

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### Without Nagging Backache

Nagging backache, loss of pep and energy, headaches and dizziness may be due to slowdown of kidney function. Doctors say good kidney function is very important to good health. When some everyday condition, such as stress and strain, causes this important function to slow down, many folks suffer nagging backache—feel miserable. Minor bladder irritations due to cold or wrong diet may cause getting up nights or frequent passages.

Don't neglect your kidneys if these conditions bother you. Try Doan's Pills—a mild diuretic. Used successfully by millions for over 50 years. It's amazing how many times Doan's give happy relief from these discomforts—help the 15 miles of kidney tubes and filters flush out waste. Get Doan's Pills today!

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QUICK PAIN RELIEF  
Amazing Free Trial!  
Terrible, stinging, itching, Bunions  
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Temporary relief is NOT enough  
Only by KILLING THE HAIR ROOT can you be sure  
UNWANTED HAIR is GONE FOREVER. Brings relief  
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Name.....

Address.....

narrow path. "He leadeth me in the paths of righteousness" (Psalm 23:3). In the East the sheep must often go along narrow paths with grainfields to one side or both. It is the shepherd's duty to keep his sheep from forbidden fields.

The shepherd has a close knowledge of his sheep. He often counts his sheep at night to see if any are missing. Sometimes he dispenses with the count, because he is able to feel the absence of a single sheep. One desert Arab shepherd was able to identify fifty-one ewes and their lambs. He picked out the lamb that belonged to each mother and restored it to her, and did this in the dark. Jesus said about His flock, "I know my sheep" (John 10:14).

The Oriental shepherd has a way, on occasions, of frolicking with his sheep. He has much time on his hands and life may become monotonous. He pretends to run away from them, giving them the impression he is going to forsake them. They run after him, and finally catching up, they completely surround him, gamboling about with delight.

Sometimes it may seem that our Good Shepherd has forsaken us. "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me" (Isaiah 49:14). Actually, we know He has said, "I will never leave thee nor forsake thee" (Hebrews 13:5). But He wants us to seek Him, and get closer to Him. Thus He allows trials to come our way for our own good.

The shepherd often goes with his sheep across a stream of water. When he does this he leads the way into the water. Those experienced sheep who follow him closely get over the stream quickly. Some of the sheep may be swept downstream for a way and must be rescued by the shepherd. When all are safely across the water they gather around their shepherd as if to thank him. How appropriate here are the words of the prophet: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isaiah 43:2).

The shepherd must protect his sheep from the wild animals. David was charged with this responsibility when he was a shepherd lad. He rescued his sheep from lions and bears, animals not present in the Holy Land today. The shepherd uses his rod for protection from and assault against an enemy, much as a policeman uses his club when necessary. He also makes use of his sling. And the shepherd in the East will often risk his life to save his sheep. The Good Shepherd not only risked his life, but laid it down for His sheep. "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11).

What marvelous love He has for the sheep of His flock! THE END

# If you have a figure problem



### This Free Booklet will Show You how to Solve it

If figure problems annoy you, make you feel unattractive, out of things—you may be tempted to give up. Don't do it! Thousands of women have discovered exciting new figure beauty, remarkable comfort and satisfaction—with Spencer Foundations and Brassieres. And so can you!

Your Spencers, you see, will be individually designed, cut and made for you alone to guide your figure to lovelier lines. Knowing you look your very best, you'll enjoy new poise and confidence too! And because your Spencer Foundation will keep its shape, it will continue to do wonders for you for a long, long time to come. That's why it is such a tremendous value!

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Discover how Spencers can bring you new figure beauty. Or phone your nearest Corsetiere. Look in the yellow pages under "Corsets," white pages under "Spencer Corsetiere" or "Spencer Support Shop." Never sold in department stores.

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Knowing that contentment and financial worries do not go hand in hand . . . that anxiety is almost certain to increase in later years, unless provision is made to assure a regular income for material needs . . . Miss M.B.M. is placing her money periodically in Moody Annuities.

She is enjoying a dependable, semi-annual return from each annuity, plus the satisfaction of knowing that her money is being used to help train consecrated young lives for full-time Christian service.



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New hymns, old favorites. A sterling collection of singable melodies, inspiring lyrics. Printed large and clear for easy reading. Heavy paper cover is attractive, durable. An excellent value at a money saving price. Send only 35c for a copy.

**RODEHEAVER HALL-MACK CO.**  
105 Ninth St., Winona Lake, Indiana

#### NOW EVERYBODY'S GETTING SCARED!

(Continued from page 87)

and he has never smoked again since.

The position taken by the Big Five toward their stockholders is strictly ostrich. They say, it isn't so, or it hasn't been proved! Out of the other side of their mouths, however, they tell the public a different story. "Just What the Doctor Ordered!" screams L & M (Liggett & Myers) Filter-Tip advertising. "The cigarette that takes the *FEAR* out of smoking," bawls Philip Morris.

The bosses are likely to get proof that even they cannot shrug off—and sooner than they expect. Combined chemical and biological studies are under way independently to identify the cancer-producing elements (carcinogens) contained in tobacco tar. The presence of such agents has been shown in animal experiments with tobacco tars.

The race is on between science and cigarette sales—with death holding the stopwatch.

Skeptics—as well as medical stooges for the cigarette industry—have long challenged laboratory workers to produce lung cancer in animals, strictly from the inhalation of smoke. Smoking physicians said it couldn't be done; "smoked mice" now have proved that it can be done. Dr. J. M. Essenberg of the Chicago Medical School, in a paper delivered (1952) before the American Association for the Advancement of Science, announced that he had induced lung cancer in mice. Dr. Essenberg designed an automatic smoking machine with a chamber in which the animals lived and in which a cigarette was lighted every hour during twelve-hour days. The experiment showed that more tumors resulted in the lungs of smoked mice than in those of the controls.

**N**OT EVEN the new filter-type can prevent a coming day of judgment for cigarettes. The first report issued from the chemical laboratory of the American Medical Association at the year end is that most filters don't filter. Even the best of them remove little of the total nicotine of the smoked portion.

There isn't the slightest sign that the cigarette makers as an industry are willing to contribute to a truly impartial study and investigation of the possibility of removing or neutralizing the carcinogenic chemicals in tobacco. Our cigarette barons have been put to shame by the action of cigarette-makers in little Denmark.

A paper read at a meeting of Scandinavian lung cancer specialists last October in Copenhagen concluded that the smoking of as few as five cigarettes a day over a period of twenty years made smokers liable to lung cancer.



#### WE NEED OLD CLOTHES!

WE never have enough—especially at this time of year when warm clothing may mean the difference between life and death. Not too shabby, please, for they must make a man look presentable when we send him out to get a job.

A suit, warm underwear, a pair of good shoes, an overcoat—any and all of the things men wear—will enable the Bowery Mission to help those without home or friends.

Make up a bundle TODAY. Winter won't wait. Send it prepaid express or parcel post direct to:

**REV. GEORGE L. BOLTON, PASTOR**  
Bowery Mission, 227 Bowery, New York 2, N.Y.

#### MEALTIME Prayer

Don't be embarrassed if called upon. Ten touchingly beautiful dinner prayers, easily memorized, only \$1.00. Be prepared. Send today. Dr. G. Glitske, 12th and Walnut Bldg., Dept. 211, Kansas City, Mo.

#### FREE FOR ASTHMA

If you suffer with attacks of Asthma and choke and gasp for breath, if restful sleep is difficult because of the struggle to breathe, don't fail to send at once to the Frontier Asthma Company for a FREE trial of the FRONTIER ASTHMA MEDICINE, a preparation for temporary symptomatic relief of paroxysms of Bronchial Asthma. No matter where you live or whether you have faith in any medicine under the sun, send today for this free trial. It will cost you nothing.

FRONTIER ASTHMA CO.      161-W FRONTIER BLDG.  
462 NIAGARA ST.      BUFFALO 1, N. Y.

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AND MORE SUCCESS!  
FASCINATING, uncrowded profession-business. Fill in application form. Free illustrated lesson and year-book show how millions of women in home and business find opportunity in analyzing handwriting. Understand People—Make Money. Free lesson and information about amazing opportunity if over 21. Write today. I.G.A.S., Inc., 902 Willard Building, Springfield, Missouri

#### ★SONG POEMS WANTED

To BE SET TO MUSIC  
★Send your poems for free examination  
★PHONOGRAPH RECORDS MADE

★FIVE STAR MUSIC MASTERS, 406 BEACON BLDG., BOSTON, MASS.

**If You Want to Stop Smoking**

try NO-TO-BAC Lozenges. See how the aromatic flavor of NO-TO-BAC helps you give up the craving for tobacco. Rush \$1 to NO-TO-BAC for 7 days' supply. (For heavy smokers—16 days' supply—\$2.) Money refunded if not satisfied. Write: NO-TO-BAC, Dept. C, Stamford, Conn.

The next day Christian Augustinus, Denmark's leading cigarette manufacturing company, made a substantial donation to the work of the Cancer Research Division of Copenhagen University.

There is no sign that the cigarette industry intends to meet squarely the public health issue before it. The issue extends beyond cancer. On the nicotine side, tobacco is an indisputable killer in many heart conditions. It has a constricting effect on the arterial system; it raises the blood pressure, increases the pulse rate, lowers the skin temperature. More persons continue to die of "heart trouble" than of all other diseases combined.

As to general respiratory disease, there is Smoker's Cough, Smoker's Throat, Smoker's Allergy, Smoker's Asthma, Smoker's Larynx, the latter marked by tumorous growths which led the *Journal of the American Medical Association* to warn opera stars (who coo on the air that they find cigarettes so good for the throat!) against the misuse of their larynx.

Some of the Big Five have completely abandoned medical and health claims since 1952, but have gone head over heels into tainted testimonial advertising. And be sure that the glamor girls and movie heroes who just love that cigarette, the popular announcers forced to turn "barkers," the athletes and coaches who sell out their eager young followings, are not directing their fire at grandpa and grandma. They're shooting at youth. The American Tobacco Company's late George Washington Hill, the arch-huckster of his day, shrank from the accusation, "I should be shocked as anybody else," he protested, "if a tobacco company should undertake to appeal to adolescents." His successors brazenly plug for the youth market.

Equally black is the record of the network bosses who allow the tobacco makers to attack the people's health through the people's air. Relentless, remorseless, ceaseless is the flood of preposterous cigarette claims pumped through the air daily into the American home.

Right now the networks are lame from the fall they took when the American Medical Association suddenly pulled the rug from under their feet by closing the AMA journals to all cigarette advertising.

It was a beautiful rug. It gave the broadcasters the excuse to say: "If it's good enough for the AMA, it's good enough for us."

Now that cigarette advertising has become too noisome to be published in the "bible" of the American medical profession, what possible justification can there be for such advertising on the air when addressed to children, youth

# How much cash do you need?



**Here's an Easy Quick Way to Make  
\$50 to \$300<sup>00</sup> in Spare Time**

**...just showing and taking orders for these  
gorgeous GREETING CARD ASSORTMENTS!**

Join the thousands of women who, right now, are making lots of extra money in their spare time showing friends, neighbors and others the famous Wallace Brown Everyday Greeting Card Assortments . . . that would sell for much more if bought one card at a time. Imagine! Exquisite assortments for Birthdays, Anniversaries, Baby-Births, Get-Well and many other occasions sell on sight at \$1.00 per box—and you make up to 50c on each one. Wherever you show these all-occasion greeting cards, you'll be welcomed, because you're offering time-saving convenience as well as remarkable value. Add to your earnings with 40 items . . . more assortments, gift wrappings, stationery, gift items, etc.

**SEND NO MONEY—Mail Coupon for  
TWO SAMPLE ASSORTMENTS**

Just fill out the Coupon below and mail it today, for actual sample boxes of two popular sellers—exquisite "Feature" All-Occasion Assortment and laugh-packed "All-In-Fun" Assortment—plus FREE Illustrated Catalog of the more-than-40 big profitable items that will bring you plenty of extra cash. Both sample assortments are sent you prepaid and entirely on approval. Mail this Coupon TODAY!

**WALLACE BROWN, Inc., Dept. K-49  
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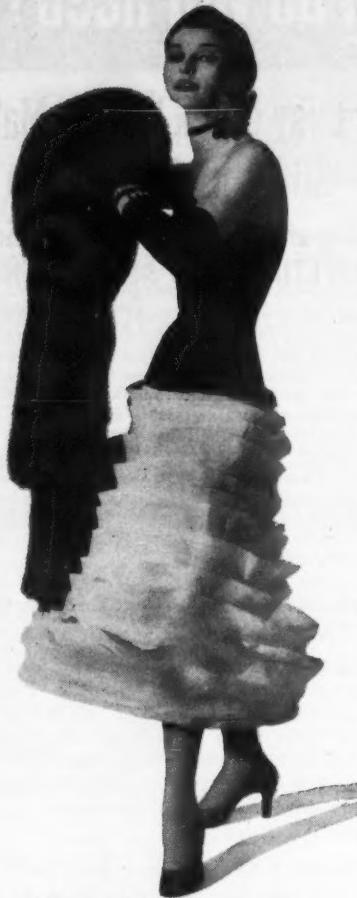
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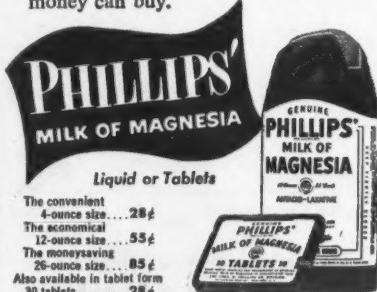
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(3) *Join in a round-robin to the Federal Communications Commission petitioning the commission to revoke the broadcasting licenses of stations which refuse to co-operate in the public interest, convenience and necessity.*

A similar petition more than twenty years ago forced the discontinuance of "Reach for a Lucky Instead of a Sweet" as an advertising slogan on the air.

(4) *Demand of your Congressional representatives that tobacco, a nicotine-narcotic drug, be placed under the discipline of the Pure Food and Drug Act.*

Tobacco was once listed as a drug in the U. S. Pharmacopeia, but was suddenly dropped with the explanation that it had come to be little used in medication, though it made a satisfactory bed-bug poison.

(5) *Keep abreast of the latest developments on smoking and health.*

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Risking blowing out one's brains with a single bullet in a six-chamber gun gives at least a 5-to-1 chance.

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THE END

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### Portrait Painter

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"So can my Mom," said a small boy.

### Simpler

He (gaily): "I'm continually breaking into song."

She (sarcastically): "Get the key and you won't have to break in."

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"I'm going to give you the maximum punishment," the judge announced to a crestfallen defendant. "I'm not going to put you in our nice jail. I'm going to let you go free and worry about taxes, A-bombs, politics and the high cost of living—just like the rest of us."

### Quick Count

A man was showing a friend over his farm. "How many sheep would you suppose there are in that flock?"

After some hesitation, the visitor replied, "Five hundred."

"Correct," said the farmer. "How'd you guess?"

"I just counted the legs and divided by four," said the visitor. —*The Lookout*



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Picture  
of the Month

"So Big"

**E**DNA Ferber's Pulitzer Prize novel has again been brought to the screen by Warner Brothers. It is the epic story of a dream-filled girl, Selena Peake, whose wealthy father has instilled in her a deep reverence for honor, beauty, and vision in life. Although her father's death in bankruptcy leaves her all but impoverished, Selena faces the future with radiant determination. Even as a school teacher in a prosaic Dutch farming community, Selena maintains her hopeful vision. New Holland becomes her "land of promise," where she finds that the "cabbages are beautiful." She also comes to see what her father meant when he divided people into "wheat" and "emerald." Selena marries a farmer who is "wheat," and who soon leaves her a widow with a son, "So Big," whom she hopes will be an "emerald."

From here the picture becomes the story of Selena's indomitable inner light, and her courageous fight to overcome and dignify the stubborn adversities of life. It is the story of how she builds the character of her son who, although temporarily dazzled by the lure of worldly success, eventually redeems his mother's teachings and returns to his original dream of be-



An unforgettable story of dedicated motherhood returns to the screen with Jane Wyman in the lead, Sterling Hayden as her husband and Tommy Rettig as "So Big."

coming a serious and purposeful architect.

Miss Ferber's long novel has been successfully condensed into a smoothly told chronicle which embodies the good things of life: decency, courage, perseverance, honesty, hard work and faithfulness to an ideal. The film has good entertainment value, with varied settings which include the lavish homes of wealthy Chicagoans at the turn of the century, the black-loamed farms of the Dutch vegetable growers in a world of old traditions, the sharp-trading produce market of a big city, and the coming of modern machinery to the nation's farmlands.

In the role of Selena, Jane Wyman is

superb as the young wife, the hard-working widow, and the mother who fights to implant in her son the high ideals which she inherited from her father. "So Big" is winsomely portrayed as a child by Tommy Rettig, and later by Steve Forrest in the role of the handsome and sometimes confused Dirk. Sterling Hayden is convincing as Selena's industrious Dutch farmer husband who dies before he can come to know his son. The film has an excellent supporting cast, and achieves many artistic touches through superior photography. It is good entertainment, with a touching wholesome quality which sustains one's interest throughout. F

OTHER CURRENT FILMS

Audience Suitability Ratings:  
A—Adults; Y—Young People;  
F—Family

**EDITOR'S NOTE:** Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

**THE LITTLE FUGITIVE** (*Joseph Burstyn Release*). A seven-year-old boy, on whom older playmates have played a macabre joke, believes he has killed his brother. He runs away, lands at Coney Island and sets out to enjoy the amusements and his newly-found freedom. The boy's interest and reactions are so convincingly portrayed that the viewer's feeling is that of participating in his adventures rather than in watching a "directed" play. It is a comedy with serious undertones, played with just the right touch. It delicately reveals the child's attempt to understand death and murder, and portrays his determined resourcefulness and desire to be honest even while driven by his nagging desire to escape. The scenes of Coney Island as a mass recreational

center are socially interesting, occasionally vulgar, but realistic. This is an experimental film, well photographed and edited, with the leading character excellently portrayed. F

**MURDER ON MONDAY** (*London Films; Kingsley-Mayer Release*). A mild-mannered bank clerk returns home at his accustomed time, discovers that he cannot account for twenty-four hours of his life and suspects that during his mental blackout he has committed a crime. Intensely interesting, flawlessly directed and acted, this urbane British melodrama, based on R. C. Sheriff's play, "Home At Seven," builds up its tension simply and carefully. The story is entirely plausible, and while the psychological aspects are not emphasized, they play a major part. There is a solid feeling of decency throughout the action—in the relationship of husband and wife, the helpfulness of the family doctor, the consideration of the police offi-

cials—all of whom are fully aware of the dire possibilities. A rather humorous element is contributed by the bumbling "deductions" of an over-zealous neighbor. This is a tense, suspenseful mystery without violence. A, Y

**KISS ME KATE** (*MGM*). This famous musical comedy, based on "The Taming of the Shrew," and scored by Cole Porter, is a far more elaborate production than the original stage play. Even as Shakespeare's petulant Petruchio wanted to tame his fiery Katherine, Fred strives to subdue his ex-wife, Lilli, into returning to the family hearth. Projected in either 3-D or 2-D, depending on available facilities, the film is successful in either process. Although the costumes and settings are in the Shakespearean period, the music and dancing are interpreted in the most modern manner. The original tunes and lyrics have been preserved, the singing is excellent and the use of color is especially good. A

Film Reviews and Ratings by the  
**PROTESTANT  
MOTION PICTURE  
COUNCIL**

**ALL THE BROTHERS WERE VALIANT** (*MGM*). Ben Ames Williams' novel of the adventures and fortunes of a seafaring family in whaling-ship days has been adapted for the screen. The time is 1857. Two brothers of the family are crucially tested by circumstance, one for

CHRISTIAN HERALD

his courage, the other for his loyalty. There is abundant suspense and excitement in the telling, with romance and derring-do, terrific storms, a violent mutiny, the harpooning of a whale, murder on a pearl sloop, family loyalty manifested when danger threatens and a life that was finally given to prove that "all the brothers were valiant." The plot warrants violence, which is provided in many ways. Technicolor enhances this highly scenic film. A, Y

**MOGAMBO** (MGM). A professional big-game hunter and guide becomes involved with the wife of an anthropologist who has come to Africa to do research. An American girl, stranded at the hunter's camp as the result of a missed rendezvous with another man, falls in love with him. This triangle develops under the eyes of the trusting husband, and before a more acceptable pattern is resumed, a great deal of romancing takes place. All this happens against a background of hostile natives, man-killing apes, galloping giraffes, pouncing panthers and drowsing crocodiles. For occasional musical backgrounds, skillful use is made of African drums and native canoe-paddling songs. The moral tone is not commendable. A

**TUMBLEWEED** (Universal). An action-packed western with a well-defined plot. A young scout, who defends a group of settlers against Indian raids, is able to do wonders with Tumbleweed, a seemingly broken-down horse who turns out to be a dependable steed. Although he is falsely accused of misdeeds, a good code of ethics is practiced by the hero, by the sheriff who befriends him and by a helpful neighbor. Some violent fighting and killings are part of the plot. Well-acted and in vivid Technicolor. F

**TORCH SONG** (MGM). An unhappy, egotistical actress meets her Waterloo when love appears in an unexpected guise. Though it has some dances, songs, and a production number, the film is not so much a musical as a dramatic vehicle for Joan Crawford. There is a competent supporting cast, including Michael Wilding as the caustic pianist-critic in love with the actress who not only carries off the dramatic laurels at a feverish tempo, but also sings and dances creditably. The settings are elaborate and colorful. A, Y

**THE JOE LOUIS STORY** (United Artists). A good portrayal of two decades in the life of the boxer Joe Louis, which takes him through his victories and defeats, his difficulties and adjustments. This well-told story is illustrated with sequences from Louis' fight films. The plot brings out the fact that Louis has been a credit to his race, and has taken his good and bad boxing fortunes without becoming either over-confident or bitter. Emphasis is on his career rather than his personal life. A, Y

**TRENT'S LAST CASE** (Republic). When a coroner decrees that the death of a rich man is suicide, a famous detective calls it murder and sets out to prove it. When he has the case solved, he leaves it to the widow to decide whether his find-

ings will be revealed, which brings about a surprise ending. This British mystery, smoothly directed and well acted, has moments of high suspense. Based on E. C. Bentley's novel, it is interestingly developed in an English setting. Excellent dialogue, with no violence or harrowing scenes. Social drinking is frequent. A, Y

**THE STEEL LADY** (Universal). Searching by plane for oil, four men are forced down in the Sahara. When they discover an abandoned German tank, they discard their disabled plane and commandeer the tank, which takes them into high adventure. Their fight against desert tribes, thirst, sand storms and treachery are some of the phases which fill this story with suspense and realism. It is also a study of the reactions of four men to danger. The villain, who is an alcoholic, is able to turn hero to save his companions only after his enforced abstinence from liquor. Well acted by an all-male cast. A

**A LION IS IN THE STREETS** (Warners). Part of the novel by Adria Locke Langley provides the plot for a film which makes up in feverish intensity what it lacks in completeness. It is the story of a backwoods peddler in a cotton-growing state. His initial interest in the welfare of share-croppers turns to political ambition, which might have been achieved had he not been at heart a corrupt demagogue. He is the epitome of self-seeking chicanery and double dealing. His calling on the Almighty to bless his plans, which if successful would amount to a lynching, is most offensive. His political activities are as immoral as his personal life, and he is ruthless in using others for his own purposes. If the film is intended as a portrait of a bad politician, it may succeed, even though dramatically it is not always plausible. Technicolor. A

**HERE COME THE GIRLS** (Paramount). Bob Hope in Technicolor predicaments at a whirlwind pace. A

**SABRE JET** (United Artists). Heroism of Japan-based jet pilots. Cinecolor. A

**THE GLASS WEB** (Universal). Murder mystery with TV background. A

**FLIGHT TO TANGIER** (Paramount). Thievery on an international scale. A

**CRAZYLEGS** (Republic). True story of athlete Elroy Hirsch. F

**WALKING MY BABY BACK HOME** (Universal). A jazz band makes good. F

**THOSE REDHEADS FROM SEATTLE** (Paramount). Romantic comedy of Alaskan pioneer days. Technicolor. A, Y

**APPOINTMENT IN HONDURAS** (RKO). Weak adventure yarn, laid in Central America. Technicolor. A, Y

**THE VEILS OF BAGDAD** (Universal).

Familiar story of soldiers, dancing girls and intrigue. A, Y

**DONOVAN'S BRAIN** (United Artists).

A neuro-surgeon in a pseudo-scientific involvement with a human brain. A

**SEA OF LOST SHIPS** (Republic). Love and heroics against the background of the International Ice Patrol. F

**THE NEBRASKAN** (Columbia). The wild West of 1867. A, Y

**GUN FURY** (Columbia). Violent post-Civil War western. A, Y

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## Church Builder

### TO THE EDITORS:

The appearance of Mrs. Andrew's article about our church ("The Church That Wasn't Wanted," October, 1953), excellent as it is, gives me cause for personal embarrassment because of the editing out of all references to the man chiefly responsible for this church, Rev. P. Martin Baker. Dr. Baker is a great soul and one of those rare spirits who can, under God's guidance, build such a church. He is eminently the kind of minister every minister hopes to succeed.

San Marino, Calif.

(REV.) FREDERICK W. CROPP

## Greeting Card Uses

### TO THE EDITORS:

A reader in a recent issue requested information on the use of old greeting cards. Just within the last two days I mailed a box of old greeting cards to Rev. and Mrs. Kenneth Nowack, missionaries under the Moravian Church in Nicaragua, Central America. They give the cards as attendance or memory awards. The children in foreign lands have so few attractively printed pictures that they are thrilled to receive such. Any good mission board should be glad to furnish information about names and places where used cards might be sent.

Manito, Ill.

PAUL N. RAGER

Used greeting cards would be greatly appreciated if sent to either or both of the following addresses: Mrs. Doyle Shephard, Nishi 12 Chome, Minami 16 Jo, Sapporo City, Hokkaido, Japan; Mrs. James Jones, P. O. Box 253, Bridgetown, Barbados, British West Indies. Both of these ladies are Christian workers and use old greeting cards in the schools. Cards should be wrapped and tied securely. The words "Printed Matter" should be written on each package. Anyone desiring to send cards should check the weight limits with their local post office.

Manchester, N. H.

EVELYN BLAKE

From old greeting cards I make place cards, gift package cards and note paper. My friends are delighted with the place cards. I unfold the card, cut off the inside pages, then paste the front and back page before cutting out. Paste on a folded strip about  $\frac{1}{8}$  inch wide, according to height of cut-out. The tags for gift packages are cut out the same way, but not pasted. They can be attached with a ribbon, or you can paste a small corner and then attach with a seal. I also use the front and back pages for notes. If I am sending a birthday card, I use a birthday note. Sometimes one does not have a certain greeting card on hand and these can be used with



a personal greeting inside. I have also made scrap books of the cards to send to children's hospitals. I have been thinking of late that old people would enjoy them also.

I will be glad to send samples to anyone wishing them.

Rochester, N. Y.

(MRS.) OLGA M. GESELL

Religious cards or pictures of children, animals, scenes, etc., would be appreciated by Miss Eva M. Hewitt, American Mission, Hajipur, Sialkot, West Punjab, Pakistan.

Fargo, N. D.

(MRS.) FLORENCE REED OWENS

I use greeting cards to make postcard baskets, which are beautiful. If anyone having cards would like to find some use for them, I will tell them how to make them and send them samples.

Bleeker Stage, MRS. EDWARD BLEYL  
Bleeker, N. Y.

The United Cerebral Palsy Association, 50 West 57th St., N. Y. 19, N. Y., uses greeting cards in occupational therapy all over the U.S.

Warrensburg, Mo.

(MRS.) MARY E. HART

## Mystery Church

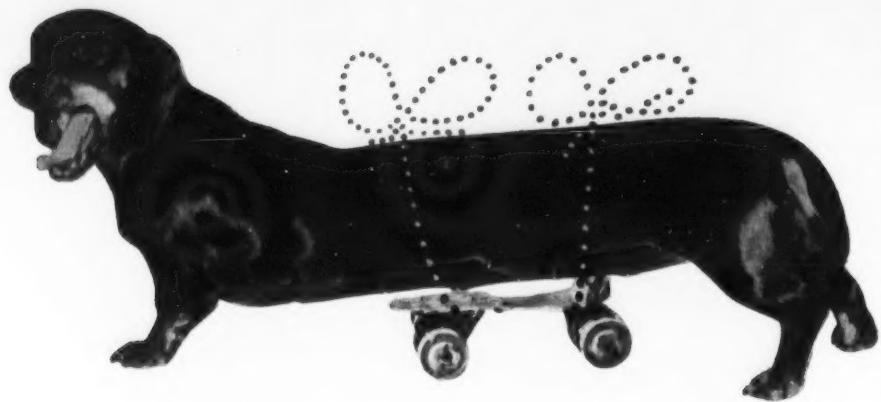
### TO THE EDITORS:

The October, 1953 cover scene is Warren, New Hampshire. My grandfather's house with the red barn shows plainly in the picture. I started school in the schoolhouse beside the church and would wave



back to my mother, watching me from the porch, after I had safely crossed the railroad track. The church is Methodist! Keep it dark! Don't ever let the "dyed-in-the-wool Baptist," who wrote you the letter in "Back Talk" of the same issue find it out. I wondered why I couldn't find a title for the picture, but after reading her letter, I can see it would have been very unwise for you to entitle it: "Warren Methodist Church in Autumn." It might cost you half your subscriptions!

Haverhill, Mass. ETHEL A. FLANDERS



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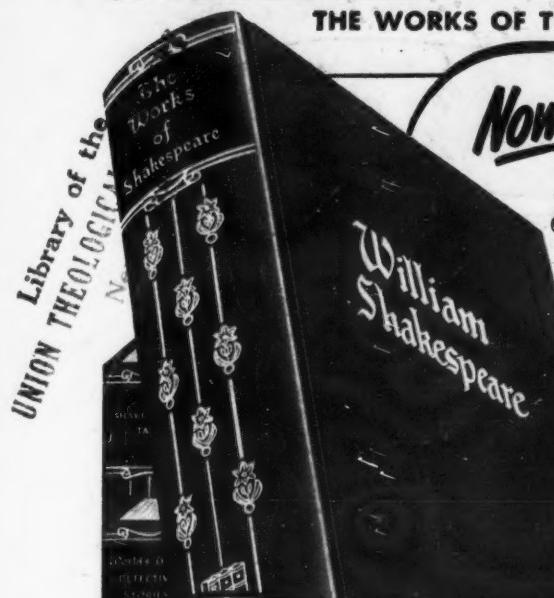
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